[redacted]ermon preached
at Paules Crosse the 19.
of Iuli 1579: setting forth the
excellencye of Gods heauenlye
worde: The exceeding mercye of
Christ our Sauiour: The state of this
world: A prose of the true Church:
A detection of the false Church: or
rather malignant rable: A con-
futation of sundry hæresies:
and other thinges necessary
to the vnskilfull to be
knowen.

By Iohn Dyos.

Seene and allowed.

AT LONDON
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To the right honourable and reuerend Father *John* by Gods gratious prouidence *Bysshop of London, I.D.* wisheth euerlasting felicitye.

ALBEIT (*right* learned & vertuous Prelate) the wonderful workmāſhip of the whole world: the greatnes and beawtye of the celeſtiall bodyes: the inuiolable order which they keepe in their cōtinuall & moſt ſwift mouing: the ineſtimable benefites which they yeeld to the inferior partes by their ſeaſonable interchaunges: the ſtraunge and ſometyme terrible effectes that proceede of their ſecret influences and operations: the continuall intercourſes of the dayes and nightes: the orderly ſucceeding of the tymes, as winter,

Springtyme, Sommer, and Harueſt: the generation of Cloudes, Froſts, dewes, windes, thunder, lightning, and ſuch other impreſſions and alterations of the ayre: the ſituation of the huge earth in the middes of the world without any proppe or ſtay to hold it vp: the highnes of the moũtaynes: the fertilitye of the valleyes: the largenes of the chãpiõ groũdes: the beawtye and vertue of plantes, trees, herbes, and flowers wherewith the earth is ſo excellently adorned: the vnmeaſurable widenes of the maine ſeas, ſome inuironing the compaſſe of the whole earth, and ſome ſhooting forth into the maine land, to the incomparable commoditye of all countryes: the maruelous comming & going of the tides: the dreadfulnes of the waues rayzed by tempeſtuous windes: the great plentye of all kinde of fiſhes and mõſters in them: the amiablenes of the

freſhe

freſhe waters, ſome flowing with reſtleſſe ſtreame into the great Ocean ſea, ſome ſincking into the earth from whence they ſpring, ſome ſtãding in vnmoueable Lakes, and all of them fraught with fiſhes and other liuing creatures neceſſarye to the vſe of man: the propagation, multiplication, and preſeruation of all liuing thinges in their ſeuerall kindes; and finally the moſt wiſe and ſkilfull making of man, the Lord of all earthly thinges, who is rightly called μικρόκοσμος, that is to ſay, a litle world whoſe head is euen as it were a litle globe of the world, and conceiueth all worldly thinges: doe plainly declare & ſhew that there is a God, a wiſe deuiſer, a mighty worker, aud fatherly preſeruer & maintayner of all thinges, to whome we ought of right to be ſubiect, in ſuch ſort as all our doinges may be agreable to his will: yet notwithſtanding

ſinne the mother of all calamityes hath by the fall of our firſt parẽts ſo venemouſly infected vs all their miſerable poſteritye and progenye, and ſo blinded vs: that what God is, and what his will is concerning true religion, righteouſnes, and eternall lyfe, wee of our ſelues are vtterly ignorant. Therefore hath he mercifully geuen vs his heauenly worde, a rule whereby wee may learne to acknowledge, celebrate, inuocate, and worſhip him according to the
Pſal. 118. ſaying of the kingly Prophet: Thy worde is a lanterne vnto my feete. Of the vertue of this heauẽly word, according to the abilitye which God hath gratiouſly geuen me, I hauing not long ſithẽce publiquely ſpoken, & being earneſtly requeſted of certayne vertuouſly diſpoſed, to cõmunicate my labours to them & others: haue thought it meete to ſatiſfie their reaſonable requeſt: which

labour

labour I conſecrate to your good Lordſhip, and offer the ſame to your learned iudgement, as a ſcholler to his Maiſter as a ſouldiar to his captayne. Wherein my endeuour is to ſeeke the glory of God: to encourage the faythfull: and to bring into the kinges high way of their ſaluation, ſuch as goe aſtray, and daungerouſly wander in the mariſhes of idolatrye and ſuperſtition. Yet I proteſt to your Lordſhip, that conſidering the infelicitye and malignity of this preſent tyme, and the vanitye of opinions, I was almoſt diſcouraged to ſpeake or to write. And if I could doe it without offence to God, I would enioyne mee ſelfe, (not with Pythagoras ſchollars, to fiue yeares ſilence, but) to ſeuen yeares ſilence. 1.Tim.4. 2.Tim.3. Theſe be the vnhappy dayes that the Apoſtle ſawe ſo long before, wherein men can not abide ſoũd doctrine. The Prophet Eſai ſayth

there were ſchollars in his time that
ſa. 30. 10. would ſay to their teachers: *Loquimini nobis placentia:* Speake to vs ſuch thinges as may lyke vs. And truely there are now a dayes I feare me too many ſuch ſcholars: too many itching eares: too many newfangled perſons, and to many wranglers. But I am cõforted whan I conſider that the veritye ouercommeth falſhod, and that the thinges which are of God, doe daunt whatſoeuer is obiected of men, and of Sathan himſelfe. what hurteth the enemye, yf God protect? what preuaileth enuy, yf the higheſt preſerue? They may mutter and murmure, brawle, and cauill: but they cannot hurt. Truth will get the vpper hād: Chriſt will haue the field. I would to God euery man would ſeeke the truth in the worde of God. S. Auguſt. ſayth:
nguſt. om. 1. onfeſ. lib. .cap. 24. *Vbi inueni veritatem: ibi inueni Deum meum ipſam veritatem:* Where I foūd

the

the truth: there I found my God, who is the truth it ſelfe. I would to God men would embrace the truth and now at length ſtick no longer in their mire, but ceaſe to defend the denne of Antichriſt, the houſe of their ſpirituall whoredome, & ſhops of falſhode, fraughted with ſhadowes, dreames, pride, vaineglory, and all other abhominable abuſes. It is great pitie that learning ſhould be ſo ill beſtowed. For how much might they be able to doe to the aduauncemēt of the truth, which ſhew ſo great cunning and ſkill in defence of falſhod? Eraſmus a man of excellent and exquiſite learning, writte much of the prayſe of follie: what could he haue written in the prayſe of wit? Cornelius Agrippa writte much of the vanitye of ſciēces: what could he haue written in the commendation of ſciences? how could he haue prayſed helth, that prayſed

the feuer quartane ? how could he haue prayſed bewtifull heare, that prayſed deformed baldnes ? how many aduenture witte in deſperate cauſes ? It is a deſperate cauſe that can not be ſmoothed with words of eloquẽce. No follie ſo vaine, but by ſome ſhift it may be maintayned. By meanes wherof, the blinde drincketh many a flye, and the ſimple eye is ſone beguiled. Yet notwithſtãding their Tranſubſtantiation, their Purgatorye, their Merites, their Inuocation of Saintes, their Supremacy, and ſuch other Romiſh paltrye can not be iuſtly defended by ſcripture or Doctours. Therfore it were good for thoſe kinde of teachers to ceaſe to abuſe the ſimplicitye of the people, and to profeſſe the trueth. S. Ambroſe ſayth : *Nullus pudor eſt ad meliora tranſire :* It is no ſhame to remoue to the better. Auguſtine was an infant in Chriſtes religion the

Ambroſ. in Epiſt. ad Theodoſium. Tom. 1.

three

three and thirtye yeare of his age. S. Paule began ill: and yet he ended well. Of a cruell perſecutour, he became a mighty defender of Chriſtes religion: Of a ſcatterer, he became a gatherer: Of a wolfe, a lambe: Of an Antichriſtian enemy, a Chriſtian ſouldiar: Of a learnd lawier at Hieruſalem, a learner of the Goſpell at Damaſcus: and of a Saul, a Paul. in Poſſidonio.

God of his mercy graunt that all they which haue traced the path of Antichriſt, may renoũce their fooliſhe dreames, and fonde aſſertions, and (after the example of S. Paule) profeſſe Chriſt: deteſt Antichriſt: & goe forward in all godlynes, euen vnto their liues end. Dauid may fall, and Saule may riſe. Wee ought to hope the beſt of all men, to iudge the beſt, and to thinke the beſt: For charity thinketh no euill. S. Auguſt. fayth wel: *Bononorum deſyderiũ eſt vt qui mali ſunt corrigantur: mal[illegible]* 1. Cor. 13.

dium eſt vt qui boni ſunt conſumantur: Good men would faine haue ill men amended: and ill men would faine haue good men conſumed. There are too many ſuch in this doting age of the world, which hate all mē extremely that pleaſe not their fanſies: yet they make great ſhew of holynes. But if their viſardes were pulled of, (Good Lord,) what a maſſe of malice ſhould a man ſee? what enuy, what falſhode, what ſpightfulnes, & rancour ſhould a man behold? Turkes and Iewes are better to be lyked, than ſuch hipocriticall Chriſtians. Charitye ouercommeth all thinges: without charity nothing preuaileth: and whereſoeuer charitye is, ſhee draweth all thinges vnto her: and ſhee is the bewtye of the ſoule. I ſurceaſe humbly and hartely beſeeching Chriſt the Prince of Paſtours to perſerue your honour by the vertue of his holy Spirite many

yeares

yeares, to the aduauncement of his glory: to the repayring of the ruines of Sion: To the vtter ruin of Babylō: and finally after your peregrination vpon earth, to geue you the laborers peny of euerlasting blessednes.

At London the 2. day of September.

Your Lordships alwayes most humble at commaundemēt Iohn Dyos.

Contio Dios celebrata crebris
Vocibus, flexit populum potentem,
Atq́ plebeios animos riganit
Nectare suaui.
Pauit aeternis epulis Iehouæ
Indigas mentes: sitibunda prata:
Rore diuino, fluuioq́ sparsit
Corda salubri.
Fregit & vires Latij Tyranni,
Præscidit cristas: triplicem coronam
Contudit: fido Salios salaces
Arguit ore.
Inuidi Momi malesuada lingua
Putreat: torui lanient dolosos
Zoilos: Larvæ valeant: facessat
Dira Megæra.

ב. ע.

Papa loquitur.

NOspedibus nostris dominos supponimus orbis:
Nos plantis premimus, Cæsareumq́ genus.
Si placeat, Genios volumus detrudere cælo:
Nostra manus: Manes ex Acheronte vocat.
Posse sacerdotes Pamiscum condere Christum,
Dicimus: Ergo Dei gloria danda mihi.

Namq́

Namq; creatorem mundi facit ille: quis ipse?
Nonne Deus summus? solus vtrunq; creo.
Maior cælitibus sacrifex, genijsq; supremis:
Sacrificis præsto: dicite, quantus ego?
Sacrificus præstat Mariæ: semel illa gerebat
Christum: sed sacrifex sæpius ore vorat.
Sæpius ore vorat, carnem cum sanguine crudo,
Ossa vorat, pectus, brachia, crura pedes.
Est nostrum genus, eximijs spectabile factis,
Gregorius Magnus carmina mira canit:
Christo pulsanti patuit vix ianua Ditis:
Sed mihi pulsanti mox patuere fores.
Namq; ego Traianum tetri de faucibus Orci
Extraxi, & matrem, Dite fremente meam.
Semper honos, nomenq; meum, laudesq; manebũt:
Quæ Christus condit, condere iure queo.

Christus respondet.

TV lupus, et vulpes: Tu summum dedecus orbis:
Tu ruis in barathrum: te manet atra dies.

A Sermon Preached at

Paules Crosse, the xix. day of July. An. 1579. By Iohn Dyer. Luc. 5.

IT came to passe, that (whē the people preassed vpon him, to heare the word of God) he stode by the lake of Genezareth, and sawe two shyppes stand by the lakes side, but the fishermē were gone out of them, and were washing their nettes. And he entred into one of the shippes (whiche pertained to Simon) and prayd him that hee would thrust out a litle from the land. And hee sat down, and taught the people out of the shippe. When he had left speakyng, hee sayd vnto Simon: launche out into the deepe, and let shippe your nettes to make a draught. And Simon aunswered and sayd vnto hym: Maister, we haue laboured all night, & haue taken nothing. Neuertheless, at

thy commaundement I will loſe forth the nette. And when they had ſo done, they incloſed a great multitude of fiſhes. But their net brake, and they beckned to their felowes (which were in the other ſhippe) that they ſhould come and helpe them. And they came and filled both ſhippes, that they ſonke agayne. When Simon Peter ſaw this, he fell down at Ieſus knees, ſaying: Lord go from me, for I am a ſinnefull man. For he was aſtonyed, and all that were with hym, at the draught of the fiſhes which they had taken, and ſo was alſo Iames and Iohn the ſonnes of Zebede, whiche were parteners with Simon. And Ieſus ſayd vnto Symon: Feare not, from hēceforth thou ſhalt catch men. And they brought the ſhippes to land, and forſoke all, and followed him.

IT is written in the 5. of Luke: and read in the Churche this day: It came to passe, that when the people pressed vpon him to heare the worde of God, he was standyng by the lake of Genezareth. &c.

In the ende of the former chapter (Christian audience) Christ our Sauiour being ill intreated in Nazareth (no Prophet is accepted in his owne countrey) came downe to Capharnaũ a Citie of Galilee, & there taught the people on the Sabboth dayes, cast out deuils, and cured Simõs wiues mother sicke of a great feuer, and when the sunne was downe, healed what soeuer sicke were brought to hym, layng his handes on euery of them. Deuils also came out of many, crying and saying: Thou art that Christ the sonne of God. &c. There they preached, and here they preache.

The summe of all: Seeke ye first the kyngdome of God and his righteousnes, and all these thynges shalbe Mat. 6. 33.

ministred vnto you.

1. The text principally compriseth these three places: an Example, teaching to heare the Gospell feruently, and the causes therof.

2. The ship wherein Christ was, is an image of the Church of Christ militant, the request of Christ and faithfull obedience of Peter.

3. The successe of all.

It came to passe when the people preassed vpō him to heare the word of God. Sinfull men of euery condition preassed vppon him to heare his heauenly doctrine. We neuer read of any such preassing of Scribes & Pha-
Mat. 11. 25. risеis to Christ: I thanke thee O Father, Lord of heauen & earth, because thou hast hid these thynges from the wise and prudent, and hast shewed them vnto babes.

The people preassed vpon him to heare the word of God. Luc. sayth not, people came to him, &c. But the people preassed vppon him. These wordes are very emphaticall, and significāt, notifieng the feruent study of

those

those people to heare ꝑ worꝺ of God. For this cause: they followed him from Galilee, from Decapolis, from Hierusalē, from Judea, from beyond Jorꝺan. They followed him ascen- Mat. 5.
dyng to the mountaine, they folowed Mat. 13.
him descending from the mountaine; they folowed him to the sea syde, they Marc. 3.
folowed on fote to the wildernesse. Mat. 14.
Whether dyd they not follow him? Mat. 15.
The paynefull clyming of the moun-
taines did nothyng discourage them, the high craggye rockes did nothyng terrifie them, the tēpestuous waues of the sea did nothyng dismay them. Great multitudes came vnto hym: lame, blynd, dombe, &c.

Of multitudes folowyng, read Mar. 3. 5. 8. Luk. 6. Joh. 6. Mat. 15. Certaine women folowed him with Luc. 8.
multitude of other folkes, and they
that caryed the má sick of the Palsey, Luc. 5.
because of the preasse, went vp on the top of the house, and let him downe through the rofe. You also heare how to day they preassed vpon him. They departed not from him sodeinly, but

continued sometyme iij. whole dayes with him: and not a few: sometyme iiij. thousand, some tyme v. thousand at a tyme, beside women & children. You see how ẏ people in those dayes, feruently pressed vpon Christ, paynfully folowed him, louingly cōtinued with him. They folowed him to the wildernes, to heare the swætenes of his word: wee Citizens hauyng the same within ẏ walles of Cities, loue it not, but oftē ragingly contemne it. They taryed with him whole dayes: we thincke long to tary with him few houres: and thinke not long to wayte vpon vanitie many houres: Euery thyng encreaseth sauyng godlynesse. Houses now are more large, & smoke lesse, more eatyng, more drinkyng, more sleepyng, more spendyng, more cost for apparel: more vanitie in talk, & mē more vitious: but at Sermons in any case we cannot tary longer thē an houre: It is tedious to many, to tary so long. They preassed vpō him: we leisurely, and slowly scarce come to him. To the worlde, as quicke as

Mat. 15.

bees:

bées: to the woꝛd, as slow as snayles. They heard him attẽtiuely: we heare him negligently, without courage, as we were halfe aslæpe, and our mynd a pilgrimage, coldly, coldly. Such is the behauiour of ỳ multitude of this tyme: such is the contẽpt of the woꝛd: such is the folly of men: such is the loue of earthly thynges, & hate of heauenly things. And therfoꝛe loke surely foꝛ plague and punishment.

They preassed vpon him: Not vpõ Hickscoꝛner: not vpon Jacke Juglar: not vpõ Tomtumbler: not vpon coꝛruptours & destroyers, as vayne men of our tyme: but vpon him, euẽ vpon Jesus Chꝛist, the Phisicion of the sinful, the light of the woꝛld, the expꝛesse Image of the inuisible God, the firste boꝛne of all creatures, the wisedome & power of God: the way, the truth, and lyfe: the Pꝛince of Pastours, the great shepheard of our soules, the founder and finisher of our fayth, the Euangelicall beme, the true Vyne, the bꝛead of lyfe, the rocke and fountaine of the liuyng waters, the Ema-

Mat. 9.
Ioh. 8.
Collos. 1.
1. Cor. 1.
Ioh. 14.
1. Pet. 1.
Ebru. 12.
Mat. 23.
Ioh. 15.

Ioh. 6. nuel, the blessed sæde, the reconciler
1. Cor. 10. of God and man, the cornerstone of
Ioh. 4. the buildyng, the foundation of the
Marc. 12. same, the kyng of glory, the prince of
Luc. 20. peace, the high Priest, the annoynted
1. Pet. 1. of God, the lambe of God that taketh
Psal. 24. away the sinnes of ỹ world, the hope
Esai. 9. and redẽption of Israell, Iacobs lad-
Esai. 62. der, whereby we clyme to the omni-
Luc. 4. potent father, the sonne of righteous-
Ioh. 1. nes, the true light, the starre of Ia-
Psal. 130. cob, the mercyfull Samaritane, the
Gen. 28. price of our redemption, our sacrifice
Malach. 4. for sinne, our satisfaction, our right-
Ioh. 1. eousnes, our guide, our way to God,
Num. 24. ỹ conquerour of Death, Hell, Sinne,
Luc. 10. & Sathan, the giuer of lyfe, the foun-
Ebre. 7. 8. 9. taine of grace & veritie. They preas-
Ose. 13. sed vpon him whose nobilitie, riches,
Mich. 7. wisedome, bewtie, strength, puritie,
1. Cor. 15. honour and gwdnes can neuer be suf-
Zach. 13. ficiently commended: without him,
Ebru. 1. our light is full of darkenesse: Our
strength full of weakenes, our truth
full of falsehode, our perfection full of
imperfection. Ye is good, we are euil:
Ephes. 2. 3. yea our nature is euill. Saint Austen
sayth,

saith, *Nemo erit bonus qui non erat malus:* None shalbe good, which hath not bene euill. He onely is happy, we are miserable wretches. He is omnipotēt & eternall, we are weake, yea weakenes it selfe, dust and corruption. Auguſt. de Ciuit. Dei Lib. 15. cap. 1.

By his righteousnes, we be made righteous: by his holynesse, we be made holy: by his glory we are glorified. It is honest and comely, that the wayfaryng man shoulde folow his guide: The creature, his creator: the saued, his Sauiour: The subiectes their king: the shœpe their shepheard: the seruaūts, their maister: the scholers, their teacher: the members their head: the children their parentes: the souldiours their captaine: the patiēts their Phisicion.

He is our guide, we are the wayfaring men: he is our creator, we his creatures: he our Sauiour, we the saued: he is our kyng, we his subiectes: he our shepheard, we his shœpe: he our master, we his vnprofitable seruauntes: he our heauenly scholemaister, we his negligent scholers: he our

head, we his members: he our father, we his children: he our captaine, we his souldiours: hee the omnipotent Phisicion, we the faint and feble patientes. Therfore it is good to folow him, to preasse vpon him, & with the
Mar. 9. diseased woman to touch him.

Consider the cause why they preassed vpon him. The finall cause why they preassed vpon him, was to heare the word of God: note their feruent desire to heare the word of God. The worde of God: not the traditions of men, not vanities, as vayne men of our dayes preasse to heare vanities, yea euē on the Sabboth day, which is intolerable. The Sabboth day ought to be cōsecrate to the seruice of God. The true sanctifieng and halowyng of this day, consisteth in the true worshippyng of God. Many other folowed, & preassed on him for other causes.
Luc. 16. 4. The hypocriticall Phariseis folowed and preassed, to deride him.

Some folowed & preassed, for noueltie. Such were the mē of Athens,
Act. 17. 21. which gaue them selues to nothyng

els,

els, but either to tell, or to heare some newes. We haue multitudes of men of Athens now a dayes.

Some prealled to se his miracles: *Vidimus mirabilia hodie:* we haue sene straunge thynges to day. Luc. 5. 26.

Some to get bodily health. Luc. 6.

Some folow *Christum Fortunatũ:* wealthy & rich Christ, for their cõmoditie: ỹ they maybe enriched, as ỹ mã that offered his seruice to Christ, saying, maister I wil folow thee whether soeuer ỹ goest: And Iesus aũswered & said to him: Fores haue holes & ỹ brydes of the ayre haue nests: but ỹ sõne of mã hath not where to rest his head. The Fore hath his hole in hipocrites: the brydes of ỹ ayre, ỹ deuils, haue their nestes in hypocrites: no place for ỹ sonne of mã in hipocrites. Mat. 8. Luc. 9.

Some folow and prealle for their belly sake: as those which sayd, Rabbi when camest thou hither? &c. Ioh. 6.

Some to entãgle him in his talke. Mat. 22. Luc. 20. Marc. 12.

The auncient father Origen calleth all them brethren of the Phariseis, which seke to entrap men. And Arctius a learned man sayth: *Diabolicum* Origen: in Mat. cap. 22

est

Aretius in Pſal. 1. *eſt quærere quod carpas, quod damnes:* It is deuilſhe to ſæke to taunt, to carpe, to condemne.

Some folowed him to ſæ: as vaine curious perſõs do now a dayes. which come to Sermons to ſæ, and not to learne: *Domine volumus a te ſignũ videre:* Maiſter we would ſæ a ſigne of thæ: but he aunſwered and ſayd vnto them: this euill and adulterous generation ſæketh a ſigne: but there ſhall no ſigne be geuen to it, ſaue the ſigne of the Prophet Jonas.

Mat. 12. 38.

Some preaſſe to heare inuectiues. Some to be more ready to contẽd: and a few (alas to few) for the loue of Gods holy worde, as this company. And yet not vnlike but that ſome of them afterward cried: *Tolle eũ, crucifige eũ:* away with him, crucifie him. Such is the inconſtãcie, of the vnconſtant multitude. To this tendeth the parable of the ſæde: ſome fell by the hygh wayes ſide, ſome vpõ ſtony places, ſome among thornes, & ſome fell into good groũd, & brought forth frute, ſome an hũdred fold, ſome ſixtie, and ſome

Ioh. 19. 15.

Mat. 13. Marc. 4. Luc. 8.

some thyrtie folde. Thus much for that point.

By the word of God, I vnderstād here the word of the Gospell, that is, that Iesus is the true Messias, the sonne of the woman of whom it is sayd, *Conteret caput Serpentis*: he shall breake the Serpentes head, and valiantly vanquish the power and puissance of Sathan. That sonne of Abraham, in whom all the nations of the earth shalbe blessed. The sonne of Dauid, which in the house of Iacob shall raigne for euer. That sonne to whom it is sayd: aske of me & I will giue thée the Heathen for thine inheritaunce: & sit thou on my right hand till I make thine enemyes thy foote stole. To be short, that ladder of Iacob, which reacheth to heauen. Gen. 3. Gen. 22. Luc. 1. Psal. 2. Psal. 110. Gen. 28.

Christ taught sometyme the law, sometyme the Gospell. Albeit ỳ Sermon of Christ in the v. vj. & vij. Math. is a true interpretation of the law: yet notwithstāding the law is not the thyng, for preachyng whereof Christ was sent into this world. For (as we

read

read in Esay.61.1.vers.) The spirit of the Lord is vpon me, for the Lord hath annoynted me, and sent me to preach good tidynges vnto the poore. Christ came not as a law maker, or a law teacher, as Moyses came before. Hereunto is added, that the word of
2.Cor.3.6. the law doth slea or kill, as S. Paule teacheth: but the word of Christ giueth life, as he testifieth him selfe: be-
Ioh.8.51. rylye verylye I say vnto you, if a man keepe my saying, he shall neuer see death.

Rom.1. The law is a knowledge knowen by nature, as the Apostle witnesseth: The Gospel is not knowē by nature, but published frō the secret determination of the Godhead, by our Lord
Ioh.1.17. & Sauiour Iesus Christ: *Lex per Mosen data est: gratia, & veritas per Iesum Christū facta est:* The law was geuen by Moyses, but grace and truth came by Iesus Christ. And our Saui-
Mat.13. our saith to his disciples: To you it is geuen to know the secretes of ỹ kingdome of God, &c. And also to Peter he sayth, flesh & bloud hath not opened

that

that vnto thee, but my father which is in heaue. Read. 1. Cor. 2. & 1. Cor. 4. 2 Cor. 5. Collos. 4. 1. Tim. 3. Rom. 16.

The law sheweth sinne: The Gospell sheweth Christ the Sauiour of the world, teachyng that sinnes are forgeue to all ỳ beleue in him, & that they are reconciled to God. These thynges do the wisemen, Prophetes, & Scribes specially teach, which are sent from the sonne of God. Mat. 23.

The law requireth onely obedience, and condēneth the guilty: The Gospell giueth remission of sinnes, freely in the name of Christ to the penitent: releueth and comforteth the troubled consciences, with his swete promises.

The promises of the law are conditionall: ye shal kepe my ordinaunces and my iudgementes: which if a man do, he shall liue in them: the promises of the Gospell are certaine and free: Come to the waters all ye that be thirsty, and ye that haue no money come buy wyne and milke, without any money or moneys worthe. All Leuit. 18. Galat. 3. Deut. 30. Rom. 10. Esai. 55. Rom. 3. 23.

haue

haue sinned and haue neede of the glo-
Rom. 4. 16. ry of God, but are iustified freely by
his grace, through the redẽption that
is in Christ Iesus. Therfore by fayth
is the inheritãce geuẽ, that it might
be by grace.

The law proposeth preceptes: the
Gen. 3. Gospell hath promises.

The law is a rule of good workes:
Exod. 20. the Gospell is a doctrine of the person
and benefites of the Messias.

The law denounceth the wrath of
God, eternall malediction, death and
Deut. 27. damnation to all men for sinne: *Ma-*
vlt. vers. *ledictus omnis qui nõ permãserit in om-*
nibus his. &c. Cursed be he that conti-
nueth not in all the wordes of this
law, to do them, & all the people shall
say Amen: The Gospell offereth re-
Luc. 1. mission of sinnes to all men: To giue
knowledge of saluation to his people
for the remission of their sinnes.

The law iustifieth none, saueth
none, deliuereth none from sinne, but
accuseth, bewrayeth sinne, & condem-
neth all: the Gospell of Christ is the
power of God to saluation, to all that

be-

beleue, offeryng to all remission of sinnes, righteousnes, & eternall life.

To be short the law is to be terribly thundered to the wicked, negligent, and impenitent: the Gospell is swetely to be sounded, to those that acknowledge their sinnes and hartily repent for the same. The swete proclamatiō of Christ teacheth the same: Come vnto me all ye that labour sore and are laden and I will ease you. &c. Mat. 11. 28.

Of this we haue example in the Prophet Nathan: who by a similitude, thundered the law agaynst kyng Dauid: Dauid repenteth saying: I haue sinned against the Lord: Nathan pronounceth the Gospell: The Lorde hath put away thy sinne, thou shalt not dye. 2. Reg. 12. 13.

The worde of God, or doctrine of Christ, is called the worde of God: that is, the doctrine which Christ himselfe reuealed to men. Whereof the principall point, is frée remission and forgiuenesse of sinnes, by fayth in Christ Jesus.

The efficient cause of this Gospell

is the whole Godhead: the eternall Father, eternall Sonne, and eternall holy Ghost.

The mouyng cause, is the exceadyng mercy of God, and his passyng
Ioh.3.16. loue toward mākynd. So God loued the worlde, that he gaue his onely begottē sonne: that whosoeuer beleueth in him, should not perish, but haue euerlastyng lyfe.

The first instrumētall cause, is the sonne of God our Lord Jesus Christ. An other instrumentall cause, are the Prophetes, Apostles, Euangelistes & other teachers of the doctrine of the Gospell. Therfore the Apostle sayth,
1.Cor.4. Let men esteeme vs as the Ministers of Christ, and disposers of the secrets
1.Cor.3.9. of God. We together are Gods la-
2.Cor.5.20 bourers &c. we are messengers for Christ, euen as though God did beseech you through vs.

The materiall cause, is Christ with all his benefites.

The formall cause, is ỳ gladsome message of frē remission of sinnes, purchased by Christ Jesus.

The

The finall cause, is that mankynd beyng deliuered out of the handes of his enemies Death, Sinne, Hell, & Sathan, should serue God in holynesse and righteousnesse all the dayes of his lyfe.

He that is of God, heareth Gods word, he loueth it, beleueth it, & doth it. These thynges are included in the word Heare.

The word of God hath sundry hearers: some receiue it, some receiue it not. Note ỹ parable of the sæde. The sæde of the word of God when it was sowed, fell some by the wayes side, some vpon stones, some vpō thornes, and some in good ground &c. but more strictly and briefly, the word of God hath two sortes of heares: Elect and Reprobate. The elect say with Peter: *Domine ad quem ibimus? verba vitæ æternæ habes:* Maister to whom shal we goe? thou hast the wordes of eternall lyfe. The reprobate say: *Durus est hic sermo:* This is a hard saying, who can heare it? Can this mortalitie put on immortalitie? Cā this cor-

Mat. 10. Mat. 13. Marc. 4. Luc. 8. Ioh. 6.

ruption put on incorruption? Can Christ be God and mā? Can God beget a sonne, as of late ỳ deuill of Norwiche deuilishlye sayde? yea worse then a deuill was he. For the deuils in ỳ former Chapter acknowledged Christ, crying and saying: Thou art Christ the sonne of God: but this deuill denyed Christ.

The word of God is preached in vayne to many, the hony is lost, that is put into vessels of gall: the fishe is cast away, that is cast into dry poles: and the sæde perisheth, that is sowed vpon the sand. S. Cyprià sayth: *Certe labor irritus est & nullius effectus, offerre lumen cæco, sermonem surdo, sapientiam bruto: Cum nec sentire brutus possit, nec cæcus lumē admittere, nec surdus audire:* Truly it is lost labor and to no purpose: to offer light to a blind mā, speach to a deafe mā, wisedome to a grosse head, seyng that a grosse head cannot perceiue, a blinde man can not sæ, a deafe man can not heare. The auncient father Origen sayth: *Quāto melius esset nonnullis omnino*

Cyp. contra Demetrianum Tract. 1. pag.

Origen. in Nume. 6. Hom. 3.

nino non audire verbum Dei, quam audire cum malitia, vel audire cum hypocrisi: melius autem dicimus ad comparationem malorum: How much better were it to some, not to heare the word of God at all, thā to heare it with malice, or to heare it with hypocrisie: we say better, in respect of evils.

Excellent is this word: therefore ought we to heare it.

It differeth from ours manifoldly: in truth, for God is true, yea truth it selfe: man is false, yea falshode it selfe: *Omnis homo mendax:* Euery mā is a lyer. Ioh. 14. Psal. 115.

It differeth from ours in profit: Lord to whom shall we go (sayth Peter) thou hast the wordes of eternall lyfe: our wordes haue no profit, they are wordes of eternall death. Ioh. 6.

It differeth in certaintie, for very truth and certainty it selfe sayth: that the most firme Elements of heauen & earth shall passe, but his word shall in no wise passe. The Prophet Esay sayth: *Verbum Domini manet in aternum:* The word of the Lord en- Mat. 24. Esa. 40. 8.

dureth for euer: Mary hath chosē the
Luc.10.42. good part, which shall not be taken away from her: our wordes are vncertaine, as vnconstāt as the Weathercocke. We say and vnsay, and vnsay and say againe. That which liketh vs to day, misliketh vs to morow.

It differeth in power: as sone as hee had sayd to the band of men, and
Ioh. 18. officers of the hyghe Priestes, I am he: they went backewarde and fell to the grounde. Note here the power of the word of God: They came armed, they came to take Iesus: and after they heard his mightfull word, they fell to the groūd. Mathew sayth:
Mat.7. vl.. vers. *Docebat eos tāquam authoritatem habens:* He taught them as one hauyng power, and not as the Scribes: Our wordes are sinnefull, corrupt, and vnperfect.

It differeth in spirit: The wordes
Ioh. 6.63. that I speake vnto you, are spirit and lyfe: But our wordes are prophane and transitorie. Christ sayth, *Qui de terra est, terrenus est & de terra loquitur:* He that is of the earth is earthly,

and

and speaketh of the earth.

It differeth from our woordes in swætnes: The seruaunts of ỳ Phariseis & high Priestes, which were sent to take Christ, returned and said thus of the excellencie of his word, *Nunquam sic loquutus est homo*: Neuer mã spake as this mã doth. Not Demosthenes, out of whose mouth flowed fluddes of eloquence: not Cicero the Father of eloquence: not eloquent Pericles, of whom it is written, that he did thunder out his woordes. But Christes Argumentes were so mighty and his woordes so swæte, that a certaine woman hauyng great admiration therof: lifted vp her voyce and sayd vnto him: happy is the wombe that bare thée, and the pappes which thou hast sucked. Ioh. 7. 46. Luc. 11. 27.

To be brief, this word differeth in perfection: In his word all things endure. Take away this perfect word, what is man? a brute beast. Eccl. 43. 26.

Take the Sunne out of ỳ world, what remaineth? Horrible darknes. Lactantius sayth: *Lumen mẽtis humana* Lactan. de ira Dei cap. 1.

ne Deus est: remoto Deo cœlestiq; doctrina omnia erroribus plena sunt: God is the light of mans soule: If you set a side, or put away from you God & his heauenly word: All thynges are ful of errours. Take away this word, what is a man? a captiue of Sathan, a pray of death, a slaue of sinne, a firebrand of hell: *Ignorantia Scripturarū, Christi ignorantia est:* Ignorance of ỹ Scriptures is ignorance of Christ. As far as heauen is distant frō earth: so farre ought heauenly thynges alwayes to be preferred before humane things: yea incomparably ought they alwayes to be preferred.

Hierom. in Prologo Esaiæ.

It is cōpared to the Sunne, whose office is, by spreadyng of his radiant and bright beames to expell darknes, and to dispose euery thyng to beare frute: Right so ỹ office of Gods word is, with his bright & shinyng beames of grace to expell the darknes of heresies & errours, to take away the cold frost of iniquitie, and to dispose and frame euery man and womā to bring forth the frutes of pietie & godlynes.

It

It is compared to fier, for that it enflameth vs by loue. The two Disciples whiche went to Emaus, sayd (after that Christ had interpreted vnto them in all the Scriptures) did not our hartes burne within vs while he talked with vs by the way, and opened to vs the Scriptures? and Christ sayth, I am come to send fier on the earth, and what is my desire, but that it be already kindled?

Luc. 24. 23.

Luc. 12. 49.

It is likened to a glasse: in this glasse euery man may see whence he came, what he is, whether he goeth: his sin, his banishmēt, his miserie. S. Hierō geueth swæt coūsaile to a certain virgin: *Utere lectione diuina, vtere speculo, vide speculū, fœda corrigenda, pulchra cōseruāda, & pulchra faciēda. Scriptura enim speculū est fœda ostēdens, & corrige dicens:* Use to read the holy Scripture, vse the glasse, see the glasse: That deformitie may be amēded, fayrenesse preserued, and fayre thynges performed. For the Scripture is a glasse shewyng deformitie, & saying amend. Gregory sayth: *Sacra*

Hierom. in Epist. ad Demetriadem virginem.

Gregor. in moral. *Scriptura tanquam ſpeculum quoddam mentis:* The holy Scripture is as a certaine glaſſe of the mynde. S. Auguſt. ſayth: Auguſt. in Pſal. 48. *Scriptura ſancta ſit tibi tãquam ſpeculũ: Speculum hoc habet ſplẽdorem non mẽdacem, non adulantẽ, nullius perſonam amantem. Formoſus es? Formoſum te ibi vides. Sed cum fœdus acceſſeris, & fœdum te ibi videris, noli accuſare ſpeculum: ad te redi, nõ te fallit ſpeculum, tu te noli fallere:* Let the holy Scripture be to thee as a glaſſe. This glaſſe hath no deceitfull or flatterynge brightneſſe, it is not in loue with any mans perſon. Art thou bewtifull? Thou ſeeſt thy ſelfe there bewtifull. But when thou commeſt deformed, & ſeeſt thy ſelfe there deformed: accuſe not the glaſſe, aduiſe thee ſelfe. The glaſſe deceiueth thee not, deceiue not thou thy ſelfe.

It is lyke to a cleare fountaine or well. The woman of Samaria found Chriſt at the well. Would you finde Chriſt? At the well of his word ſhall you finde him. Ioh. 4.

S. Baſill ſayth, the Scripture of Baſil. in Pſal. 1.

God

God is like to Apothecaries shop full of medecines sundry sortes, that euery man may there chose a conuenient remedy for his disease.

This is that pillar exhibited to the children of Israell: *Facta sunt tenebræ horribiles in vniuersa terra Ægypti, vbicunque habitabant filij Israel lux erat:* There was a thicke darknes vpon all the lãd of Egypt: but all ỹ children of Israell had light where they dwelled. Where the word of God is, there is light: Where the same is not, there is darkenes. Without this fierie piller, we can not walke in the light. He that walketh in darknesse, knoweth not whether he goeth. This is that piller which mightely conducteth our vnderstandyng, out of the the Egypt of infidelitie. This is that Lucifer the bright morning starre, whiche commeth before the sunne of righteousnesse, by whom the light of grace doth rise, whom foloweth the day of glory.

Exod. 10. 22

Ioh. 12. 35.

Exod. 13. 21

This is that starre of the sea, descrying port and coũtrey to the saylers

on

on the sea of this worlde. This is that starre, which led the wise and faythfull men frō a far countrey to Christ.

Mat.13.45. This is that most heauenly iewell & treasure, the precious stone whiche the Christian Marchantman sought with great diligēce, and care: & when he had found it, sold all that he had to buy the same. He whiche preferreth the worde of God before all transitorie thynges: Which forsaketh him selfe, taketh vp his Crosse, and followeth Christ, is truly sayd to sell all that he hath, and to buy the same.

Mat.16.24.

This is a most pleasaunt garden. In this garden you may gather many swēte flowers: the plantain of fayth, the roses of patience, the lillies of innocēcie, the olines of mercy, and many other of most excellent vertue. In this garden are planted many godly and fayre trees, bringyng forth most swēet and delitesome frute: The Ceders of contemplation, the Cypresses of noble fame, the Okes of constācie, the Laurels or Bay trees of vertue, and many other such like.

It

It is called a candle or light. The kingly Prophet sayth: thy word is a candle vnto my feete, and a light vnto my pathes. The lighters of this cãdle (sayth Chrisost.) are the father the sonne and the holy ghost. The candle sticke is the Church: or euery godly man hauyng the word. By this cãdle the theefe or false teacher is espyed: so sayth Theophilact. Psal. 118. Chrisost. in cap. 5. Mat. Theophilactus in Luc. 16. cap.

It is called the bread of the soule: for that it fedeth the soule. Man shall not liue by bread onely, but by euery word that proceedeth out of ỹ mouth of God. A fishe can not liue without water, a sheepe can not liue without pasture, this mortall body cã not long endure without fode, the soule cã not long liue without the word of God. This is the meat of sayth. Deut. 8. Mat. 4.

This word is light. The people that walked in darknesse haue sene a great light. This is condẽnation, that light is come into the world, and men haue loued darknes rather then light, because their dedes were euill. To giue light to them ỹ sit in darknes. &c Esa. 9. 1. Ioh. 3. 19. Luc. 2.

It

Ioh.4.10. It is named water: Christ said to ỹ
Esai.12. woman of Samaria: if thou knewest
Esai.55. the gift of God, & who it is that sayth
Psal.46. to thee giue me drinke, thou wouldest
Hier.2. haue asked of him, & he would haue
Esai.25. geuen thee the water of life.

Mat.22. It is a royall and kyngly feast.
Luc.14. It is the sword of the spirit. This
Ephes.6. sword is very necessary to all that be
Luc.22. in this warfare. For who goeth to
battaile without a sworde. Hee that
hath no sword let him sell his coate
and buy a sword.

The spirituall Mãna. Gather your
Manna while you haue tyme. The
Luc.1. horne of saluation: The incorrupti-
1.Pet.1. ble seede whiche liueth and lasteth for
Hier.23. euer: A hãmer that breaketh the hard
stone: A key that giueth entry into
Psal.45. the house, which is the kyngdome of
Origen.in num. of heauen: The scepter of the kyng-
Hom.18. dome: An arrow that pearceth ỹ ene-
pag.vlt. my: A heauẽly trumpet: A net enclo-
August.in Psal.86. sing and bringyng vs together: The
Luc.5. word of grace: The word of saluatiõ:
Luc.4. The word of reconciliation: The word
Act.13. of truth: The word of vertue: The

word

worde of lyfe euerlastyng: The worde and way of righteousnesse: yea righteousnesse it selfe: Grace and veritie: The wisedome of God in a misterie: That good worde whereof Esay speaketh: which is called good, for that it bringeth all goodnesse: And (to conclude) it is called the kyngdome of God: The kyngdome of God shalbe taken from you, and giuē to a nation bringyng forth the frutes therof. 2.Cor.5. Ebru.2. Iac.1. 2.Cor.6. Rom.1. Ioh.6. 1.Ioh.1. Psal.40. 1.Cor.7. Esai.39.8. Mat.21.

The premisses considered, I may say with the Prophet Hieremie, *Terra, terra, terra, audi verbum Domini:* O thou earth, earth, earth, heare the worde of the Lord. The foolishe carle Nabal still carieth earth in his eyes, earth in his eares, and earth in his toung. Aboue all thynges he desireth to see earth, to heare of earth, and to speake of earth. Many Nabals, many carles, many fooles. But one thyng is necessary, one thyng is necessary, one thyng is necessary, & that is the worde of God. Mary hath chosen the good part, whiche shall not be taken away from her. Hier.22.29 Luc.10. vlt. vers.

The

The first precept that Isocrates gaue to prince Demonicus was τίμα τὸν θεόν: feare God.

The first law that should be geuen to any man sayth Plato, should be to the encrease of godlynes.

The chiefest oth which the Atheniens toke, was this: *Pugnabo pro sacris & cum alijs & solus.* In defence of Religion I will fight, both in company and alone. Among the Atheniens no king was created, before he had taken orders and was a priest. They iudged the wisest, best, and most renowned, to be fittest to offer sacrifice to their Gods, to the great shame of Christias now adayes, which thinck the most abiect & outcast good inough, to take vpon him so high and holy a function. The auntient Romaines, through ỹ instinct of nature, thought so reuerently of religion, that they sent their children, yea euen the noblest men of Rome, sent their sonnes into Hetruria, to learne the seruice of God. Nowadayes a meane gentleman thinketh his childe to good, to

learne

learne and profesſe true religiō. Hereby it is cleare and euident, what care heathē men ignorant of the true worshipping of God, haue had of Religiō. Poets by their feyninges haue commended it, Oratours haue exhorted vnto it, Philosophers haue thought it necessary in a common wealth, cōmon people haue ſworne to defend it, Noble men haue preferred it, Kinges haue profeſſed it. There is no religion without the word of God. We haue the vnderſtanding of the will of God by his onely word. For without ẏ ſame, our ſight is blindnes, our vnderſtāding ignorance, our wiſedome fōliſhnes, our deuotiō deuiliſhnes.

The profite & fruite of this heauēly word, is wonderfull. All ſcripture geuen by inſpiration of God, is profitable to teach, to reproue, to correct, to inſtruct in righteouſnes, that we may be patient and finde comfort. S. Auguſt: ſayth, *In ſcripturis didicimus Chriſtum, in ſcripturis didicimus Eccleſiam:* In the ſcriptures we haue learned Chriſt, in the ſcriptures we haue

2. Tim. 3. 16

Rom. 15. 4

Auguſt. tom. 2. Epiſt. 166.

Basil. in cõcione: quod Deus non causa malorum.

learned the church. S. Basill: sayth, *Verbum Dei ex quo solo noscitur deus, regiam viã monstrat, & est lucerna pedum nostrorum:* The word of God by the which onely God is knowne, sheweth the kinges highway, and is the light of our feete.

We learne sayth in the scriptures. S. Hilary sayth to the Emperour Constantinus: *Fidem Imperator quaeris? audi eam, nõ de nouis chartulis, sed de dei libris:* Doth your Maiestie seeke the sayth? Heare it then, not out of any new schrolles, but out of the booke of God.

Hilarius ad Imperat. Constant.

Ambros. in Hexam: lib. 4. cap. 1.

S. Ambrose sayth, *Christus oritur in lectione scripturarum sol iusticiæ:* In reading the scriptures, Christ the sun of righteousnes riseth. To be short, S. August: sayth, *verbo Dei docemur in omnibus:* By the word of God wee are instructed in all thinges. All thinges necessary to salvation are cõtayned in ỳ scripture: for proofe wherof, (because other matters call me awaye) I leave briefly these places: Joh: 14. 25. vers. 2. Timo: 3. 15. Luc: 14. 17.

14. 17. Math: 22. 4. verse. Esai. 55. 4. verse. This matter is proued out of the most auntient fathers: Irenæus and Tertullian, read Irenæus, lib. 3. cap. 1. and 4. Tertul. de præscript. hæres. As many as drincke of this heauenly fountayne, shall receiue benefite of it: the blind shall see, the deaf shall heare, the dumme shall speake, the lame shall walke, fooles shall be wise, the sicke shal be whole, the dead shall reuiue. The drincking of this fountayne, hath made many proud men, humble: many conetous misers mercifull: many faythles, faythfull: many filthy fornicators, chast: many furious and wrathfull, meeke, and milde: many slouthfull and drouse, vigilant and watchfull: many fearefull, bold: yea and euen contemners of Phalaris Bul: many Saules, many Paules: manye manye children of darcknes, the children of light. God by his worde, offereth to vs his mercifull hand: by fayth we geue to God our hand: and the sacraments are as a third hand, which confirme and sta-

blish the ioyning of the other two to-gether. If you feare the iudgement of sinne: This most pretious worde offereth you righteousnes in Christ: if you feare death, it offereth lyfe: If you feare the fire of hel, it offereth the ioyes of heauen: and breefely, you haue in this worde, whence you may take both in lyfe recreation, and in death preseruation. Moyses hauing the worde of God, could diuide the sea. The Apostles (although poore fishermen) with the worde of God ouercame the world. The blinde which heard the voyce of Christ, receiued sight: The dombe speach, wherewith they glorified God: the lame strength, which they applied to the seruice of God: the deaf hearing, whereby they became attentiue hearers of this gracious worde. Christ sayd to the rulers daughter: Mayde arise, and she arose straight waye. He sayd to the widowes sonne: young man I say to thee arise, and he that was dead sat vp and began to speake. And to Lazarus he cryed with a lowd voyce: Lazarus

Mat. 9. Luc. 8.

Luc. 7.

Io. 11.

come

came forth, & he that was dead came forth, bound hand and foote. The tempestuous windes heard his voyce, and forthwith they were alayed: the sea & waues heard it, & they became calme: men possessed with deuils heard it, and they obeied: yea the very deuils hearing his voyce, humbled themselues. O deaf and obstinat mindes of wicked men: O you that lye groueling on the ground, and haue no feeling of thinges aboue. Christ crieth dayly. Damsell arise: young man I say to thee arise: Lazarus come forth: dead sinner, embrace lyfe: But all are in a deepe sleepe, a sleepe of sinne, and neglect to awake. Yet these miserable men ought to remember, that ỳ day will come, ỳ day wil come when (wil they, nil they) they shall heare the voyce of the sonne of God comming in the cloudes, with great power and maiestie: Then shall they stand before his iudgement seate. Then shall they heare to their endlesse smart the thunder of the law: depart from me ye cursed, into euerlasting fier which is Mat. 25. 41.

prepared for the deuils & his angels.

Rom.13. Heare therefore the word of God, while you haue tyme: Consider the season: it is now tyme to arise from slæpe. It is now high tyme to heare: You haue no colour of excuse. What

Esai. 5. more could haue bene done for the vynepard: All thinges inuite, moue, and desire you to heare: The clearenes of the holy Scriptures calleth you. For the Scriptures generally are easie & cleare. So saith S. Paul: If our Gos-

2.Cor.4.3. pell be hid, it is hid to them þ are lost.

Oseas vlt. cap.vlt.ver. So sayth the Prophet Oseas: The wayes of the Lord be straight: but the wicked shall fall in them. So sayeth

Psal.118. the Prophet Dauid: The Scriptures are a candle & a guide to our fote. So

Origen.in Exod. Hom.9. saith the old father Origene: *Clausum est negligentibus, inuenitur quærentibus.* It is shut from the negligent: but it is opened to them that seke, & knock for it. So sayth Clemens Alexandri-

Clem.Alex.in Orat. Adhor. Ad Gentes. pagina.63. nus: *Audite qui estis longe, Audite qui prope: nullis celatum est verbum, lux est communis, omnibus illucescit hominibus. Nullus est in verbo Cimmerius,*

festi-

festinemus ad salutem, ad regenerationem: Hearken ye that be far of, hearken ye that be neare. The worde of God is hid from no man: It is a light common vnto all men: There is no darknes in Gods worde. Let vs make hast to saluation, to regeneration. So Fulgentius: *In Scripturis diuinis abundat & quod robustus comedat, & quod paruulus sugat:* In the Scriptures of God there is plenty sufficient, both for the strong to eate, and for the litle one to sucke. So Irenæus: *Scripturæ in aperto sunt, & sine ambiguitate, & similiter ab omnibus audiri possunt:* The Scriptures are playne, and without doubtfulnes, and may be heard indifferētly of all men. So sayth Chrisost. *Omnia clara & plana sunt in Scripturis diuinis: quæcūque necessaria sunt, manifesta sunt:* All thynges are cleare and plane in the holy Scriptures: whatsoeuer thyng is necessary for vs, is also manifest. So sayth *Epiphanius Lib. 2.* So sayth Saint Hierom. in Psal. 86. So (to conclude) Gregory: sayth it is a streame wherin the litle lambe

Fulgentius in Serm. de Cōfessoribus.

Irænеus. lib. 1. cap. 38

Chrisost. in 2. Thess. Hom. 3.

Greg. in Epist. ad Leandrum.

may wade, and the great Elephantes may swymme.

But touchyng the discourse of naturall reason, S. Ambrose sayth that, No creature in earth or in heauen, is able to reache to the depth of these thyngs. These are his wordes: *Mens deficit, vox silet, non mea tantum sed angelorum: supra potestates, supra angelos, supra Cherubim, supra Seraphim, supra omnẽ sensum est:* The mynde is astonyed, the voyce fayleth, not onely of me, but also of ỹ angels: it is aboue the powers, aboue ỹ angels, aboue the Cherubins, aboue ỹ Seraphins, & aboue all maner of vnderstandyng.

Ambros. ad Gratianum de fide. lib. 1. cap. 5.

Notwithstandyng all these excellẽt properties of Gods word, and mo then a thousand thousand tounges cã declare: We become Citizens of Corazin, Bethsaida, and Capharnaum. Tyrus, Sidõ, Sodom, the Quẽne of the South, the men of Ninive, and that barbarous Cunnche, shall rise agaynst vs in the day of iudgement. If such preachyng had bene in Tyrus & Sidon, as hath bene in England (especial-

Act. 8.

pecially these xx. yeares): they would haue repēted in sackcloth and ashes. Therfore it shalbe easier for Tyrus & Sidon at the day of iudgemēt, thē for England. If ỳ mighty workes which haue bene done in England, had bene done among them of Sodom: They had remained without plague of fire and brimstone. The Quene of the South shall rise against vs at the day of iudgement. A woman & a Quene, a frayle sexe, the weaker vessell, yet of Princely power: men the stronger vessell, and yet most of them not of Princely power. She was a straunger: we are now *Domestici*: of the houshold. She wanted the promises of Messias: we haue the promises of Messias. She came to Salomō a wise man certainly, yet a mortall and sinfull man, whiche could not helpe her but in erternall thynges, and therein peradventure barely and slenderly: we refuse to come to Christ God and man, who can helpe vs in all thyngs, who is all in all, and all to all. She came to heare the wisedome of Salo-

mon: Wōderfull was his wisedome: his wisedome exceaded ẏ wisedome of all thē of the East, & all the wisedome of the Egyptiās: he exceāded all mē in wisedome: he wrote iij. thousād Prouerbes. His songes were a thousād & fiue. He disputed of trees, euen from ẏ Ceder tre that groweth in Libanō, vnto the Isop that springeth out of the wall. And he disputed of beastes, foules, wormes and fishes. There came of all nations to heare the wisedome of Salomon, & from all kynges of the earth whiche had heard of his wisedome. But behold he that preacheth this day out of ẏ ship, is greater then Salamon, and preacheth farre greater and better matters. Notwithstāding fooles refuse to heare his preachyng. This famous Quēne came to Salomon from far, & out of a swēte, and frutefull countrey, the frutefull Arabia, called also Saba: so frutefull that it bringeth corne and fruite twise in the yeare, where groweth all kind of spices, and swēt gummes: and the Townes are vnwalled, because the peo-

people do liue alwayes in peace. But we neglect to walke a litle way within the wailes of our Cities, & to leaue ill ayre, ill soyle, ill company, ill exercises, ill maners, to come to Christ. She came with great perill: we may come without perill, yet we come not. She left her happy kyngdome, & with long and painful trauaile, came to Salomon: we haue Christ in the kyngdome of England, without leauing of kyngdome, and with litle trauaile may wee heare him: yet wee heare him not. She came with giftes: She came to Hierusalem with a very great trayne, with Camels that bare swet odours: & gold exceadyng much, and precious stones. But wee may haue accesse to Iesus Christ, cõmyng without trayne, without gifts: Come to the waters all ye that be thirsty, & ye that haue no money come buy. &c. We refuse grace offered freely. This noble Quæne knew Salomõ by onely fame: we know Christ by his manifold miracles, & yet we come not, yet we beleue not, yet we bring forth

3. Reg. 10. 2. Paralip. 2. 9 Mat. 12. 3.

Esai. 55. 1.

no good fruites. Therfore iustly shall we be condemned. It is shamefull to be vanquished of a woman, more shamefull of an heathē woman, most shamefull in such a cause.

The men of Ninive shall rise agaynst vs and condemne vs, and reproue vs of vnbeliefe: not by authoritye, but by comparison of the better act. They heard Jonas a very man: we reiect Christ God & man. They heard Jonas a straunger: we neglect to heare Christ a Sauiour, a father, a maister, a freind, conuersant with vs many yeares. They repented at the preaching of Jonas: we repent not at the preaching of Christ. Jonas preached but only three dayes: Christ hath preached most gratiously, and mercifully these Twenty yeares in England: and for all his so gratious and mercifull preaching, we repent not. Jonas wrought no miracle: Christ hath wrought many maruelous miracles. He hath mightely deliuered vs from Pharao of Egipt, from Nabuchadnazer of Babilon;

from Holofernes of Syria, and hath miraculouſly preſerued Iudith of England, & her people. For all theſe graces and giftes, wee are nothing thankfull: we are become carnall goſpellers: wee ware colde in religion: the Papiſtes ware whot, & we ware colde: I knowe it. We amend *Mandrabuli more*, as ſower ale in ſommer: we become euery day worſe & worſe.

That barbarous Eunuche of the Nucene of the Ethiopians, ſhall at the day of iudgement riſe agaynſt vs and condemne vs. He was an Eunuche, flouriſhing in authority, eſtimation, & riches: and yet for all that, in his iorney ſitting in his chariot, he read Eſaias the prophet. Moreouer he vnderſtode not what was contayned in the prophet. He aunſwered Philip not onely gentlely and courteouſly, (albeit he aſked him ſaying, vnderſtandeſt thou what thou readeſt:) but alſo deſired him, (notwithſtanding he was clothed in poore attire,) that he would come vp and

Act. 8.

ſit

sit with him in the chariot. You see the promptnes of his minde: you see the godly feruẽcie of a barbarous Eunuche. Chrisost. largely and swẽtely discoursing of this matter, in fine concludeth thus: *Idoneus est barbarus iste qui nobis omnibus doctor fiat*: This barbarous Eunuch, is mẽte to be a doctour and teacher to vs all.

Chrisost. in Gen. Hom. 35.

Sithence the case thus standeth that we are wearye of spiritual Manna, the best meate: and demeane our selues with the vnthankfull Israelites vngratiously in heart, word, and worke against God and Moyses, saying: *Anima nostra nauseat super cibo isto leuissimo*: Our soule lotheth this light bread: we may assuredly loke to be plagued with the Israelites. God is a righteous iudge, strong and patient, and God is prouoked euery day. If a man will not turne, he wil whet his sword, he hath bent his bowe, and hath made it ready. He hath prepared for him the instruments of death: he hath ordained his arrowes against the persecutours. Behold the day is come

Num. 21. 5.

Psal. 7. 12.

Amos. 8. 11.

come (sayth the Lord) that I will send a famine in the land: not a famine of bread, nor a thirst of water, but a hunger, & thirst of hearing the word of God. And they shall wander from sea to sea: and from the North vnto the East shall they runne to and fro, to seeke the word of the Lord. In that day shall the fayre virgins, and the young men perish for thirst. He will also send famine of bread, pestilence, fire, and sword, he will send Tamerlane, Nabuchadnazer, the host of Senacherib, Titus and Uespatian. The Syrians shall deuours before, and the Philistines behinde. He will destroy murtherers, & burne vp their citie, & (as Esay sayth) the leage which they haue made with death and hell, shall be disanulled. He suffereth long, he is a patient God. It is sayd that he hath leaden feete: but he hath iron handes. He commeth slowlye, but when he commeth he payeth home. Violatours, and contemnours, of Gods word alwayes haue bin punished. For this fault Adam and Eue Mat. 22. Esay. 28. d. 15. 18.

were

were banished out of Eden, a most fruitfull and delightsome garden, into a valley of teares, miserie, and calamitye, there to eate their bread with the sweate of their face. The enemies of Noah were miserablye drowned in the floud. The enemies of Lot were destroyed with brimstone and fire. The Israelites were greuously punished and plagued, as Moyses and the Prophets in many places make mention. David lost seuenty thowsand men plagued with pestilence. Absolon was hanged, slayne, and cast into a pit. Saule was sore plagued, deposed from his kingdome, afflicted and vexed with a deuill, and finally slayne with his three sonnes, his harnes bearer, and all his men, in one day. Sedechias was sent into Babilon and made blinde. Roboam the sonne of Salomon, of twelue tribes lost tenne. Sennacherib was slayne of his sonnes. Pharao with all his chiualrie was drowned in the red sea. Herod horriblely ended his lyfe. Iesabel was cast out of a windowe, and

Gen.3.
Gen.7.
Gen.19.
1.Paral, ca. 21.
2.Sam.18.
1.Reg.15. 18.and. last. cap.
1.Paral.10.
4.Reg.25.
3.Reg.12.
2.Paral.32.
Exod.14.
Act.12.
4.Reg.9.

and doggs did eate her. Jonas was cast into the sea. A certayne Prophet was killed by a Lyon. The children that mocked Eliseus were torne of beares. Corazin, Bethsaida, and Caphernaum were cursed with woe woe, and cast downe to hell. That famous citie Hierusalē, named sometyme the holye citye, was pitcouslye plagued, made euen to the ground with the children within it, destroyed stick and stone, and turned to a heape of stones, for contemning the gracious and mercifull visitation: reiecting Christes heauenly word, miracles, and all his benefites. So Christ prophecied, and so it came to passe. For the same fault, (truely a horrible fault) the kingdome of the Romaines was destroyed, the kingdome of ỳ Chaldeans, the kingdome of the Macedonians, the kingdome of the Persians, the kingdome of the Carthaginiās, and many other moe. Paule preached to the Collossians, Hierapolians, and Laodiceans, but they contēned his wordes, and there-

Ionæ.1. 3.Reg.10. 4.Reg.2.24 Mat.11. Miche.3. Luc.19.

Orosius. lib.7. cap.5. fore (as Orosius witnesseth) the earth opened and swallowed them vp. O Mat.23. Luc.13. Hierusalem Hierusalem, thou that killest the Prophets and stonest them which haue bene sent vnto thee, how oftē would I haue gathered thy children together, euen as a henne gathereth her chickens vnder her winges, and ye would not: behold, your house is left vnto you desolate.

O England england which contēnest the word of god, and dealest vnthankfully with them that are sent vnto thee, hating them that rebuke thee in the gate, and abhorring them that speake vprightly, how oft (sayth Christ) woulde I haue gathered thy children together, as a henne gathereth her chickens vnder her winges, & ye would not. Behold, your house shall be left vnto you desolate, and the vineyard shall be let out vnto other husbandmen, which shall yelde fruite in due season: except ye spedely repent. For now is the Axe layd to the roote of the tree: and euery tree that bringeth not forth good fruite,

Amos.5.10

Mat.21.

Mat. 3

shall

shall be cut downe and cast into the fire. Therefore know the tyme, redeme the tyme while you haue time. The swallow knoweth her time: The Crane knoweth her tyme. The whery man taketh his tyde: The seaman his gale: The Smith stryketh whilest the Iron is whot. The husbandman felleth his corne when it is ripe: ỹ harvest mā maketh haye whē the sunne shineth: The sower casteth his sæde, when the ground is melow. As yet the sunne shineth, as yet is the acceptable tyme, as yet to day lasteth, as yet the gate is open, as yet grace is offered, yet the tyde serueth, and yet Christ cryeth by his preachers, Earth earth, earth heare the word of the Lord. Therfore, especially considering the season, after the exāple of this people, let vs with all indenour and feruencye preasse vpon Christ, to heare his swēte and comfortable worde. Thus much for the first part.

And he stood by the lake of Genezareth and sawe two shyps stand

by the lakes side: but the fishermen. &c. The place is noted where these thinges were done. Mathew & Marke call it the sea of Galilee. It is called also ꝑ sea of Tiberias. The place was pleasaũt and delectable, not without goodly pastures. Nighe to the same were many goodly and populous Cities: as Capharnaũ, Bethsaida, Corazin, the regiõ of the ten Cities, and the region of the Gadarenes. In these Cities he often taught, both in their Synagoges and houses, as occasion serued. You haue an elegant description of this place in Egesippus, Iosephus, and Plini.

Egesip. lib. 3. cap. 26. de excidio Hieroso. Iosephus. lib. 3. cap. 18. Belli Iudaici. Plin. lib. 5. cap. 15.

Here he saw two shyppes: but the fishermẽ were gone out of them, and were washyng their nets. They had now no hope at all to catche any fish: but God of his infinite mercy, doth often tymes, shew his power in worke, when thynges are past all hope of good recouery.

And whẽ he was entred into one of the shyppes, which belonged to Simon: he prayed him, that he would

thrust

thrust out a litle from the land. &c. Behold the wonderfull humilitie of Christ, he might haue commaunded, but hee prayeth. For the earth is the Lordes and all that therein is, the cõpasse of the world, and they that dwel therein &c. Learne humilitie of this Doctour of humilitie, the best doctour that euer was, who sayth: Learne of me: for I am meeke and low in hart. Whiche wholesome counsaile that ercellent & learned diuine S. August. notyng sayth: *Ille ille cui omnia tradidit Pater. &c:* That: euen ỳ king of kinges and Lord of Lordes, and onely son of the euerliuyng God to whõ the father had geuen all thynges. &c. sayth not, learne of me to make the world: nor to rayse the dead: but to be hũble & meeke. O wholsome & comfortable coũsaile. O faithful doctour: humble Doctour, Lord, and Maister of mankind. He would not teach that he was not: he would not commaund that he him selfe did not. Consider this you which with ill shepheards by force and cruelty goueme.

Psal. 24.

Mat. 11. 29.

August. Tom. 10. de verbis Domini secundum Mat. sermo. 10.

Act. 1.

Ezech. 34. 4.

And he sate down and taught the people out of the shippe. Christ euery where and alwayes sheweth him selfe a Sauiour, and is set forth vnto vs in the Gospell, preachyng diuers and sundry wayes: Walkyng on the land, sittyng in the shyp, paynefully trauailyng by the way, sittyng vpon the well, in the Synagogues, in the stretes, in houses, in wildernes, vpō hils. He healed the sicke, he comforted the afflicted.

Prou.8.1. Doth not wisedome crie: doth not vnderstandyng put forth her voyce? She standeth in the top of high places, by the way in the place of the pathes. She crieth at the gates of Cities, and at the entries of mens dores. These thynges accordyng to the letter, are best spokē of Christ, which preached the Gospell publiquely, not onely in Synagogues, and temples, but also in other places where the people assembled together.

Mat. 5.6. & 7. Vpon the mountaine he made that excellent and passing Sermon, written in Mathew.

In

In his iourneys he oftentymes disputed with his aduersaries, taught the multitude and his Disciples sundry excellēt matters, & confirmed his doctrine with wonderfull miracles. Mat. 20. Luc. 17.

At the gate of the Citie Naim hee shewed him selfe, by rayling the widowes sonne. Luc. 7.

In priuate houses when he sate at the table, he gaue heauēly instructiō, and would not suffer so much as that tyme to passe without doyng good. Luc. 7. Luc. 14.

When hee was but xij. yeares old, he sate in the tēple among Doctours, hearyng thē and posing them, so that all men which heard him, had him in marualous admiration, for his singular wisedome, and passyng vnderstandyng. Luc. 2. 42.

He made many Sermons publikly, and openly in the temple at Hierusalem. Ioh. 7. Ioh. 12.

When he was brought bounde to Caiphas, and of him demaunded concernyng his Disciples and doctrine: He aunswered, I spake openly to the world, I euer taught in the Sinago-

gue and in the temple, whether all the Iewes resort, and in secret haue I sayd nothyng. &c. Briefly, in all places he graciously sought meanes to instruct the people.

He calleth all mē, he excludeth no man. They that were not entred in Musike and Geometrie, were not admitted into Platoes schole: but the mercyfull goodnesse of Christ Iesus, admitteth all mē into his schole, not excludyng euen children: He teacheth all men out of the shyp, of what soeuer age, sexe, state or condition they be.

Io. 3. He instructed Nicodemus familiarly.

Mat. 8. Most gently he entreated the Centurion, albeit a Heathen man.

Ioh. 4. He behaued him selfe mildly towardes the woman of Samaria, sittyng on the well. Notable sinners he despised not.

What kinde of disease did he euer cry fie vpon, or turne his face from? He turned his mercifull face to Leapers, to men possessed with deuils, af-

fli-

sicked with bloudy fires, diseased with palsie, and many other daungerous maladies, and cured thē all. He commaunded infantes to be brought vnto him, agaynst the will and minde of his Apostles. He taught that yoūg man, whiche demaunded what good thyng he should doe, that hee might haue eternall lyfe. He reiecteth not the weake in fayth: but he inuiteth, allureth, & desireth all to come to him.

Mat. 19. Mar. 10. Luc. 18.

Mat. 19. Marc. 10. Luc. 18.

You haue heard how wisedome in this place, and in all places cryeth to all men. And at this day she slacketh not to cry, and to put forth her voyce in England and many other places, by Preachers, by holy Scripture, by signes and wonders. What maters Christ taught in this place, I finde not expressed. A learned man sayth: *Nefas est quærere quæ in sacris Scripturis non traduntur:* It is wickednesse to search those thynges which are not taught in scripture. Thus much touchyng the letter.

Gualterus in 8. Rom.

Foure things come to be obserued in this mistery: The sea, Christ in the

shyp, & people on the shore, & the shyp it selfe. The sea is an Image of the world: Christ is an image of true and sincere teachers: The people on the shore, an image of hearers: & the shyp, an image of the true Church.

Touchyng the first: The sea hath his name of bitternes: Isidorus sayth: *Propterea Mare appellatum, quod eius aqua sint amare:* The sea hath his name *Mare* in Latin, of the Latin worde *Amarum* which signifieth bitter, because the waters thereof are bitter. The sea is very bitter: notwithstandyng, to fishes nourished in the same it sauoureth swéetely: Right so the world is very bitter, yet to worldly men chiefly delightyng in the same, it sauoureth swéetely. But woe be to them which make sowre swéete, and swéete sowre: which call euill good, and good euill: whiche make darknes light, and light darknes. The sea is bitter: the dealynges of the world are bitter. Pride is bitter, couetousnesse is bitter, vsurie is bitter, aduulterie, fornication, cosenyng, swearyng, for-

Isidorus lib. 13. cap. 14. Etimolog.

Esai. 5. 20.

forswearyng, deceitfull vilanie, traiterous treacherie, & murther are bitter. These horrible and hatefull vices with many moe, ouerflow the world. The world is bitter.

The sea is inconstãt, it ebbeth and floweth: The world is inconstant, it chaũgeth euery day. Some be borne, and some dye. Some be sicke, & some be whole. Some grow toward mans estate. Some drawe in age. Sometymes commeth good tydynges, some tymes heauy. To day in fauour, to morow quite out of credite. To day a man, to morow none.

The sea is full of daungers: daungers of windes, pirates, Mermaides, rockes, quicksandes, & other daungers. There are thynges crœpyng innumerable both small & great beasts. There is that Leuiathan whom God hath made to play therein. They that sayle ouer the sea tell of the perilles therof, and whẽ we heare it with our eares, we marualle thereat. They that go downe to the sea in shyps, and occupy by the great waters: they see Psal. 104. 25. Eccl. 43. 24.

the

the wordes of the Lord, and his wonders in the depe. They se as it were a thousand deathes. In the sea no rest can be had. The world is full of daũgers: in the world a thousãd deathes, in the world no rest Daungers in the world more then in ỹ sea. The world hath tempestuous winders, Pirates, rockes, waues, Mermaidens, quicke sandes, and many moe daungers thẽ can be numbred. Moe perishe in the world, then in the sea.

The sea is tẽpestuous: the world is tempestuous. If the sea seme neuer so calme, yet looke for a tẽpest: If the world seme neuer so prosperous, it may looke for a tempest of aduersitye. The world hath neuer long stode without stormes and tempestes. The case is cleare, and S. Ambrose calleth them *Procellæ mundi*. Tẽpestes or stormes of the world. The same wordes hath S. Cyprian and many other. Here is tẽpest of euil tongues, tempest of lying, tempest of slaunder, tempest of aduersitye, tempest of sickenes, tempest of losse of frendes and

Ambrol. li 7. Luc. Cyp. de bono patientiæ.

good men: shaking and extreme tempest of death, eternall tempest for the wicked in hell.

The sea is full of monsters: the world is full of monsters: the world is full of monstrous men, not worthy the name of men. Some haue their faces in their fæte, and their fæt in their faces, as all foolish Nabals and couetous carles. But God gaue man a face to lok vp to heauē, which thing euen the heathen Poet knew. Some haue many heads: for ỳ they serue many maisters, pride, couetousnes, dronkēnes, drowsines, murther, &c: such and so great vices raigne in them. Therefore haue they as many heads & maysters, as they haue lustes and affections raigning in them. *Qui facit peccatū seruus est peccati:* Whosoeuer committeth sinne, is the slaue of sinne. Some haue two tongues, as all flatterers and slaunderers. Some haue swordes in their lips: raylers, ill tonged persons, blasphemous wretches. There is a generation whose teeth are as swords, and their chawes

Ioh.8.34.

Prou.18.

Prou.30.14

as knyues. Of such the Prophet Da-
Psal. 57. uid speaketh saying: whose teth are
as speares and arrowes, and their
Psal. 59. tongue as a sharpe swoꝛd. Behold,
they speake with their mouth, and
swoꝛds are in their lips. Proud mē,
couetous men, vsurers, dꝛunkards,
hereticks, blasphemers, slaunderers,
are monsters. The woꝛld theꝛfoꝛe is
full of monsters.

The sea casteth out her dead to
the shoꝛe: the woꝛld casteth out, and
banisheth those that are dead to the
woꝛld, and doe not the woꝛkes theꝛe-
1. Cor. 4. 9. of. S. Paule sayth, we are made a
gasing stocke to the woꝛlde: Truly
Ioh. 15. 19. sayth: if ye were of the woꝛld, the
woꝛld would loue his owne: howbe-
it, because ye are not of the woꝛld, but
I haue chosen you out of the woꝛld:
Ioh. 15. 20. Theꝛfoꝛe the woꝛld hateth you: truth
farther sayth, if they haue peꝛsecu-
ted me, they will also peꝛsecute you.
Sap. 2. 10. The seruaunt is not greater then the
Lord. The woꝛld sayth: let vs op-
pꝛesse the poꝛe righteous, let vs not
spare the widow, noꝛ old man. let vs

not

not regard the heads that are graye for age: let the law of vnrighteousnes be our strength, for the thing that is feeble is nothing worth: Therefore let vs defraud ỹ righteous, & why? he is not for our profite: nay he is cleane contrary to our doinges, he checketh vs for offending agaynst the law.

Lactantius Firmianus speaking of thend of this world sayth: *Si qui erunt boni, prædæ, ac ludibrio habebuntur:* If there remaine any good men at that tyme, they shall be counted a pray, a bootye, and a iesting stock. Canst thou not flatter? canst thou not lye? canst thou not play the hipocrite? cãst thou not follow the facion and serue the stage? no. Then thou art no mete man to lyue in this world. Chose a few companions. Lactan. Acephali cap. 11.

The sea is no place to make our continuall abode. For no man sayleth on the sea, to tarye still on the sea, but spedely to passe ouer. This world is no place of continuall abode: for we are straungers and pilgrimes: Here haue we no continuing Citye, but 1. Pet. 2. 11 Ebru. 13. 14

but we ſeke one to come. Yet wee build ſtately, as though it were the tower of Babel. We ruffle monſtrouſly in apparell, as though our fraile bodyes ſhould neuer turne to duſt. We lyue ſenſuallye, as though there were no other heauē: we gather gold and ſiluer gredely as though we ſhould alwayes nede to vſe the ſame. By this dealing it ſhould ſeme wee are not ſtraūgers and pilgrims. The kinglye prophet Dauid ſaith. I am a ſtaunger with thee, and a ſoiourner as all my fathers were. S. Auguſt. writing vpon that place, hath theſe wordes: *Non ait ſicut omnes homines, ſed ſicut omnes patres mei: Non omnium eſt fides, infideles non poſſunt dicere ſe in terra peregrinos:* He ſayth not as all men, but as all my fathers: for all men haue not fayth. The faythles cannot ſay that they are ſtraungers and pilgrims vpon earth. Where then is their abode, they are Citizens of Babylon, not of the heauenlye Hieruſalem. Notwithſtanding, in another ſenſe, the faythleſſe worldlings

Pſal. 39.

August. in Pſal. 39.

at

at the length shall finde, that they were straungers and pilgrims, when with the glotonous tormoyant in the torments of hell they shall crye in vayne for mercye. What riche man desired a drop, which denyed a crome. And there are rich men to whome now I speake: they be all one with the other in name, let them beware that they drinke not all of one cup with him.

In the sea are devouring fishes, and the great fishes devoure the litle fishes: In the world great men, mighty men devoure and undoe poore mē. Here might often tymes overcommeth right. Here many take their brethrē by ỹ throte. Here Anacharsis may sée Solons lawes lyke to cobwebs, which held fast the litle flees, and let the great flées breake thorow them. Here, Socrates may laugh to sée litle theeues trust vp at tiburne, and great theeues without any punishment liuing still. Here Heraclitus may weepe to sée vertuous men despised, and vitious men extolled.

Notwithstanding, vertuous men be despised and deuoured of tyrãnes: yet they lyue as Ionas liued in ỹ whales
2.Cor.6.9. belye. As dying, and behold wæ liue sayth S. Paule.

You sée now how the sea is an Image of the world, you sée the sea, you sée the world. To speake all in sume: The world is the kingdome & courte of Sathan, a denne of thæues, a shop of lyes, a Babylon of sectes, a wilderines full of wild beastes, an Inne full of cutthroates, a cage of doltes, a Sodom, an Egypt: A mother to the euil, a Stepdame to the good. Here is no place for godly men, here deuouring fishes destroy all, here all wicked crimes raigne, no religion, no fayth, no charitye: or very litle. Therefore let vs not loue the world, nor worldly thinges: for he that loueth ỹ world hath not the loue of God in him: but let vs goe with Lot out of Sodome, with Abraham out of Chaldée, with the Israelites out of Egypt, with Christ from the Iewes, and with Paule from the Pharisies.

Christ

Christ taught out of the ship: He performeth his office, to the which he was set of his father into this worlde: and because he had not a pulpet on the land, and the people preased vpon him: he entred into a shippe, and taught vpon the sea: for the office of Christ was to teach: He sent me to preach good tidinges vnto the poore. Esai. 61. 1. By his example he teacheth vs to doe the dutyes of our vocations faythfully. The type or figure declareth, that the functiō of them which preach the worde of God, is paynefull and full of perill. The world hateth the light of veritye. Woe be vnto me sayth S. Paul if I preach not the Gospell. 1. Cor. 9. 16 It is daungerous to be silent, & daungerous to speake, if we speake wickedly, or if we be silent folishly, we offend God. If we speake truely, and reproue disobedience boldelye, we become hatefull and odious to the most part of men.

Truely if euer the office of preaching hath bin subiect to obloquie and euill report: it is now. The worlde

hateth the light of veritye. In so great malice of the world, partely contemning, and partelye persecuting the word of the gospell, who can satisfie or content all men? In old tyme there were but seuen wise men among the Grækes: and now there are not so many fooles among vs: for all of vs glorye of our wisedome: euery head is full of wit, euery man will haue his owne way: Hearers are rather rashe iudges, than fit and obedient schollars: and most of them, before they haue learned any thing, do rashly condēne all thinges. S. August. sayth: *Tutior est discentis, quàm docētis conditio:* Safer is the condition of him that learneth, thē of him that teacheth. I pray you good audiēce let me heare your iudgements. How should a man make an excellēt Sermon, either in matter or forme? Som would haue the matter Catholique: Some Gospellike: Some would haue altogether common places of Scripture decided: Some would haue vs proceede stil in the treatises of fayth: iu-

stifi-

stification, with inuectiues agaynst the Masse, Purgatory, and satisfactions. Other would haue vs to launch into the depes of predestination, originall sinne, frē will, election, and reprobation. Other would haue vices rebuked: but they can not agrē how it should be done. Some would haue it generally and coldly: Some directly and hotely: Some the vices of the Clergy and Magistrates: & some onely the vices of the commō people and inferiours: all men, other mēs vices: but no man his owne vices. These disagrē in matter very ill, & in forme much worse. Some would haue long texts: some short textes. Some would haue Doctours, Fathers and Councels: some call ẏ mās doctrine. Some would haue it ordered by Logicke: some terme that mans wisedome. some would haue it polished by Rhetrique: some call ẏ persuasiblenesse of wordes. And agayne in Rhetoricke some would haue it holy eloquence, liable to the Ebrue & Grēke phrase: Some would haue it proper and fitting to the English capacitie. Some

loue ſtudy and learnyng in Sermõs: Some allow onely a ſudaine motion of the ſpirite. Some would haue all ſaid by heart: ſome would haue oft recourſe made to the booke. Some loue geſtures: ſome no geſtures. Some loue long Sermons: ſome ſhort Sermons. Some are coy and can brooke no Sermons at all. But we be not to fede mens humours, but to folow Chriſt: we muſt folow Chriſt into ỹ ſhyp, and the croſſe muſt be borne after the example of Chriſt. No man ſought more the glory of God then Chriſt: & yet for all that, he was called a blaſphemer. He liued without ſpot of vice, and yet he was called a wine bibber. Hee expreſly taught to render to Ceſar the thynges whiche belong to Ceſar: and yet he was accuſed to haue taught the contrary. No man taught patience more: and yet was he condemned as a ſeditious perſon. There was neuer ſuch a one in Iſraell as Chriſt was in workes and wordes: Neuer any liued ſo purely: neuer any taught ſo heauẽly: and yet many wicked & graces perſons ſayd

Mat. 9.

Mat. 11.

Mat. 22. Luc. 20. Luc. 23. 2.

Mat. 5.

Mat. 23.

of

of him: he hath a deuill and is mad, Ioh.8.&.10
why heare ye him? The scholler is Mat. 10.
not aboue the maister. You se the
chaire of the maister: know the chaire
of the scholler.

More safe and sure is the standyng of the hearers, whiche standyng on the land heare the word of saluation. The greatest part of hearers kepe them selues out of perill: for when any sudaine storme of persecution ariseth for the Gospell on the sea of this world: either they hide them selues: or els vtterly forsake the ship, chaire, teacher and all. Such is the condition of the most part of hearers. These thyngs are clearely knowne. I nede not to make long demonstration. Examples remaine fresh in memory.

Touchyng the shyp, the state of the Church militant is here excellētly depainted. The Church of Christ is that shyp where agaynst Sathan bloweth out so many blastes: the woman clothed with the sunne, whom ỹ Apoc. 12.
old Dragon ceaseth not continually to persecute. This shyp is like to the

Arke of Noah. Euen as a shyp on the sea whē any stormy tempestes arise, is terribly shaken: right so nothing in the wast and wide world is more shakē with stormes and tempestes of all maner euils, then the Church. If you aske me who they are that shake the shyp of Christ, and how the same is shakē: I will giue you to vnderstād: Turkes, Iewes, Anabaptistes, Libertines, Sectaries, Atheistes, Schismatikes, the Familie of loue, the Romishe rable, and to be short the deuill and all his members shake this shyp: but they shal neuer be hable to drown it: For the gates of hell shall not preuaile agaynst it. Because Christ sitteth at the sterne and hath the helme in his owne hand.

Mat. 16.18.

For that the Romish Catholickes do most shake the true Church of England which is the Church of Christ: I purpose at this present to proue againste them. They say they shake not the ship, but are in the ship as in the Arke of Noah: and that we Protestantes shake the ship, and are out of

the

the ship, and out of the Arke. Farther they boldly say, that without the vnitie of their body, and their head the Churche of Rome, and their holy father the Pope, no man can be saued. I will clearely proue the contrary: namely, that they shake the ship, that they are out of the shipp: and they are not the true Church. Their body is a Sinagogue of Sathan: their holy father is not head of the true Church: (happy were he if he were a member of the same) he hath not the keyes of heauē, but rather of ẏ bottomles pit.

I proue thus: the Romish Church heareth not the voyce of ẏ shepheard: Therfore the Romish Church is not the true Church. I wil prosecute this Argumēt in treatyng of breakyng the net. Now to proue that they shake the ship, & how. The Romish Church is a persecutyng Church, therfore it shaketh the shyp, & cōsequently is not ẏ true church. For persecutiō is an euident token of Antichristes Church. Cayn persecuted Abell: the Giantes Noah: the Sodomites: Loth: Ismael

ell, Isaac: Esau, Jacob: ỹ Egyptiãs, the Israelites: Pharao, Moses: Saul, Dauid: & yet Dauid would not hurt him. Of whom we learne that Gods Church doth suffer, rather than hurt: and pardon rather then persecute. The false Prophetes persecuted the true Prophetes. The Priestes, Scribes, Byshops, Annas, Herod, Pilate, and Caiphas, persecuted Christ. The Iewes and Turkes, persecute the Christians: And most of all the tyran of Rome, persecuteth Christes litle flocke and congregatiõ. The Church of Christ did neuer persecute, but was alwayes persecuted. So Hilarius & Nicephorus in many places discourse. Lactantius sayth excellently to this matter: *Defendenda religio est, non occidendo, sed monendo: non seuitia, sed patientia: non scelere, sed fide. Nã si sanguine & tormẽtis, si malo religionẽ defendere velis: iã non defendetur illa, sed polluetur atq; violabitur:* Religiõ is to be defeded, not with murthering, but with monishing, not wt̃ cruelty, but with patiẽce: not with fury, but

Lactan. Diuin. Institu. Lib. 5. cap. 19.

but wͤ faythfulnesse. For if ye defend Religion with bloudshed and tormē-tyng, or with workyng of mischief: It is not defended, but defiled, and disteined. Chrisost. sayth: *Quem videris sanguine gaudentē, lupus est.* Whō-soeuer thou seest delight in bloud, he is a wolfe. Tertul. sayth: it is not reason that a spirituall matter should be tormented with temporall fire. Doth not the Pope persecute all Christiās? Is not his armes a rauenyng wolfe? his sentence Burne, Burne, Burne? his badge, let vs lay waite for bloud? his head, blasphemie? his shield tyrā-ny? his brest, iniurie? his eyes, fire? his girdle, fornication? his breath, poy-son? his toung, the styng of death? his feete ready to shed innocēt bloud? his sword, violence? his crosse, persecuti-on? his pardons iniquitie? his triple crowne presumption? his keyes, am-bition? and all his doyngs abhomina-tion. Him do folow great swarmes of Cainites, Gyantes, Sodomites, E-gyptians, Bailites, Sēnacheribbes, Scribes, Phariseis, Herodians,

Chrisost. in opere Imperfect. Hom. 19. Tertul. in Apologetico.

Monkes,

Monkes, Friers, Cardinals, Adulterers, Idolaters, Parasites, Poysoners, Pardoners Bawdes, with all ỳ Romishe rable. These are the right Canibals, like to the barbarous people of America ỳ eat one an other. Yet they say all this is for love. A gentle kind of love, like the loue of one Philippides, who toke a cudgell and dyd beate his father, and all for loue. But we may say with Tertullian: *Crudelitas vestra nostra gloria est:* Your cruelte, is our glory. For Gods Religion, the more it is prealled, the more it encreaseth.

Aristophanes in vespis.

Ioh. 10. The congregation of Christ are called shepe. A shepe hath neither hoses, nor sharpe teth, as wolues, Lyons, and Beares haue. Christ said to his disciples: Behold, I send you forth as shepe in ỳ mids of wolues: he sayth not as wolues in ỳ mids of shepe. They are the true Churche of whome it is sayd: for thy sake are we slayne continually, and counted as shepe for ỳ slaughter. The marks of the true Church are these: the on-

Mat. 10. Luc. 10.

Psal. 44. 22

corrupt voyce of heauenly doctrine: the right vse of the sacraments: the crosse: and obedience to the ministerie of the word. S. August. saith: *Crux regni insigne est*: The crosse is the cognisance or badge of ỳ Church. Athanasius sayth: *Cædi, Christianorum proprium est: Cædere autem Christianos, Pilati & Caiphæ officia sunt*. To be persecuted, belongeth to Christians: but to persecute the Christians, belongeth to the office of Pilate, and Caiphas. August. de tempore. Serm. 130. Athan ad solit vitam agentes.

The true Church is still persecuted and neuer persecuteth. Did the Patriarches persecute? did the Prophets persecute? did Christ persecute? did ỳ Apostles persecute? when the Samaritanes would not receyue Christ, James and John being as yet nouices in Christes schole, called for fire from heauen, and would haue burned and consumed the Samaritanes: but Christ rebuked them saying: you wot not of what maner of spirite you are: for the sonne of man is not come to destroy mens liues, Luc. 9. 54.

but

but to saue them. Our weapõs (sayth S. Paule) are not carnall, but spirituall. Whereas it is obiected: compell them to come in: I aske: what is the power of the Church to compell: is it ꝑ power of the outward swoꝛd, oꝛ of the spirituall woꝛde? Is it with the power of fire and fagot? Ought men to be violently cõpelled to sayth? It is euident and cleare, that Chriſt did not institute in his kingdome, any forcible oꝛ woꝛldly kind of gouernment: foꝛ he sayd: *Regnum meum non est de hoc mundo*: My kingdome is not of this woꝛld. Hath Chriſt euer bꝛokẽ a bꝛuised rẽde? hath he euer quenched the smoking flare? hath he not taught vs to pꝛay foꝛ our enemies, and foꝛ those that persecute vs? The Apostles vsurped not the swoꝛd, to compell men to the religiõ of Chriſt. Can the Pope oꝛ any of his Pꝛelates put faith into a mans hart by violẽce? was any man compelled agaynſt his will, to the building of the outward tabernacle: shall any man be compelled to the building of the inward

Ephe.6.14.
2.Cor.10.4
Luc.14.
Ioh.18.36.
Esai.42.3.
Mat.5.44.
Exod.35.

taber-

tabernacle? Is not the mariage spirituall, the supper spirituall? Then must men be compelled with a spirituall weapon, which is with the liuely word. Not by hostes of men, nor by force of worldly strength, but by my spirite, sayth the Lord of hostes. Zach.4.6. So Peter compelled many to the fayth. It is the word of God, that maketh a man a new creature. *Ergo* neither sword, nor fier. If the soule of man be a spirite, then must it be fed with spirituall foode, moued to faith by spiritual instrumẽts, drawne by the worde, led by the spirite, and perswaded by the scriptures, whiche are the onely meanes which God appointeth. If an hereticke hold an opiniõ, he holdeth it either of ignoraũce, or wilfulnes. If of ignoraũce: he is to be conuerted by doctrine, to be conuinced by scripture, reformed by exhortation, reduced by reason, perswaded by the truth: If of wilfulnes, he is to be menaced by the law, and corrected by excommunication. It is written in a certaine learned treatise

agaynſt the late of coũſel Tridẽt: *veriſſimum eſt omnes hæreſes tantùm ſpirituali gladio verbi Dei ingulatas eſſe:* Moſt true it is, that all hereſies are conuinced, onely with the ſpirituall ſword of the word of God. The Goſpell (ſayth Damaſcenus) was preached throughout all the world, without weapõ, armour, or battaile: by a few naked, poore, vnlearned, and afflicted men, which cõfounded the wiſe of the world.

Damaſc. 3. Sent. cap. 32

Chriſt compelled Paule: If thou be Chriſt that ſo obiecteſt this: I pray thee compell the Turke, & the Pope, which blaſpheme Chriſt. If thou art not Chriſt ſuffer. We ought to ſpare mẽ, & to pray for their ſaluatiõ. Touching this matter you may reade more in Auguſt. *Tom.* 2. *Epiſt.* 107. 158. 160. 204. *Tom.* 7. *contra Creſco. Grammat. lib.* 3. *cap.* 50. *contra literas Petiliani lib.* 2. *& cap* 82. *& cap. vlt.* and alſo in Chriſoſt. *de anathemate. Tom.* 5.

Compell thẽ to come in: Compell them. *Quoad media*: as in reſpect of the

the meanes, to wit, the meanes afore-named. Compell Romish Catholiques to come to the Church. So S. Auguſt. would haue the Donatiſtes compelled. Fayth commeth by hearing, and many haue bin conuerted from infidelitye to fayth, from Paganiſme to Chriſtianiſme, from the Romiſh rable to the Chriſtian congregation, by that meanes. Seing therfore that perſecution is a note of the Church of Antichriſte, and that the Church of Rome perſecuteth: it is euident that that Church ſhaketh the ſhip and is malignant. Auguſt. Tom. 2. Epiſt. 204.

Out of the arke of Noah, that is, out of the Church, which is the body of Chriſt: no man is ſaued. That is moſt certayne: but that is not in reſpect of the vnitie of the bodye in it ſelfe: but in reſpect of the vnitye of the whole bodye with the head, which is Chriſt. Read Chriſoſt. vpon the Epiſtle to the Colloſ. Homi. 7. It may pleaſe thoſe men to thinke vpon theſe thinges, which tranſfere this neceſſitye of vnitye, to the Church of

Rome, and to their Bysshop the head thereof, the aduersary of Christ, and vtter enemy to his crosse: boldly braying, and bragging, that out of the vnitye of this bodye and head of theirs, no man can be saued. For these miserable men ought to vnderstād, that this necessary vnitye, without which no man can haue saluation, is not that vnitye whereby members are ioyned to members, bunches to bunches, monsters to monsters, and the deceiued to Antichrist ỳ deceiuer: but that it is that vnitye wherby the true members of the true bodye, are conioyned to the true and onely one head Iesus Christe, our mediator and Sauiour.

The tyranne of Rome is not the head of ỳ true church: I proue thus. He hath not the worde of God for his warrant. *Ergo*, he is not the head of the true church.

Ioh. 10. Christ sayth that he himselfe is the onely vniuersall Shepheard. The prophets haue prophesied so of Christ *Esai. 40. Ezech. 37. 34. Hierem. 30. Psal.*

Psal. 33. &c. The Apostle so nameth him. Christ himselfe not long before he left this world, sayd to his disciples: I will pray the father, and he shall geue you another cõforter, that he may abide with you for euer, euen the spirite of truth. Here we learne what vicar Christ hath substituted: Not the Pope, but the holy ghost. So writeth *Tertul.* Barnard, and others. Ebru. 13. 20 Ioh. 14. 16.

This place of John; I am the good shepheard: S. August. expoundeth of Christ. So doth Chrisost. So doth Nicholas Lyra as simple an interpretour as he was: *Fiet vnus pastor, id est Christus*: There shalbe one shepheard: that is to say, not the Pope, but Christ. The Apostles had no knowledge of this monstrous head. The Nicene Councell knew it not. The Councell of Carthage excommunicated & cursed him to the deuill, that called him selfe vniuersall Bysshop or chief Priest. The whole Councell of Aphrica condẽned the attempt of this vsurped iurisdiction, and called it the smokie pride of the world. The Ro- August. in Ioh. Tract. 47. Chrisost. in Ioh. Hom. 59.

mish Prelate doth subuert, corrupt, & prophane the doctrine of Christ and his Sacraments, & manifestly maintaineth Idolatrie: Therfore he cã not be the vniuersall Shepheard. He is not worthy to be called a Shepheard. A Shepheard? nay, a fleashepe: A Bysshop? a Butcher: a Pastour? a Pyrate: a Prelate? a Pylate: a Vicar of Christ? a Vicar of Nemus: a Cephas? Caiphas. Phocas that erecrable murtherer, was he that first proclaimed the Bysshop of Rome to be head of the vniuersall Church, about vj. hundred & xiij. yeares after Christ was borne. This Phocas beyng but a common souldiour, did by treason and conspiracie lay hands vpon his liedge Lord and Maister the Emperour Mauritius, and in cruell sort did him to death: and so by trayterous vilanie, he aspired to the Empire. The maner of his crueltie was this: First he commaũded foorth the Emperours yongest sonne, and caused him to be slayne euen in the sight of his father: and so the second: and then the third: and afterwarde the Empresse. Mauritius

Platin. in vita Bonifacii. 3.

hea-

heauely lookyng on lamentyng & saying vnto God: Righteous art thou O Lord, and rightfull is thy iudgement. Last of all, he vsed the like tyranny also vpon the Emperour, and layd him, his wife and his iij. children on a heape together. After that he had thus liued and cõmitted sundry murthers and other great mis[illegible]: the people tooke him, slue him, [illegible] him in to the fire. Here you may see ẏ first promotour, a holy promotour of ẏ Popes holynes: A murtherer, the finder out of supremacie: And Supremacie foũded and builded vpon murther.

S. Cyprian calleth Stephen and Cornelius, Bishops of Rome, brethrẽ and companions. And whereas certaine Schismatickes yelded them selues subiect to the Byshop of Rome, perswading them selues that the Bishops of Aphrica had lesse power thẽ the Byshops of Rome: Cyprian called them desperate & wicked persons for so doyng. I frame this Argument out of Chrisost: *Quicunque desyderauerit primatũ in terra: in Cœlo inueniet* Chrisost. opere imperfect. Ho. 35.

confusionem: Whosoeuer ambitiously desireth supremacy vpon earth shall finde in heauen confusion. The Bishop of Rome ambitiously desireth supremacye on earth: Therefore he shall finde confusion in heauē. The Pope is Antichrist: *Ergo* he is not
2. Thess. 2. the head of the Church. He which aduanceth himself aboue all that is called God, is Antichrist: The pope doth
Irenæ. lib. 5 cap. penult. so: *Ergo*, the Pope is Antichrist. Irenæus a most auncient doctour of the Church, who liued almost fiften hundred yeares since, disputyng of Antichrist sayth thus: *Antichristus cum sit seruus, tamen adorari vult vt Deus:* Antichrist notwithstāding he be but a slaue, yet he will be worshipped as if he were God. *Ioachimus Abbas* saith *Antichristus iam pridem natus est Romæ, & altiùs extolletur in sede Apostolica:* Antichrist is long since borne in Rome, yet shall he be higher aduaunced in the Apostolick sea. Antichrist
Gregor. lib. 4. Epist. 38. (sayth Gregory) is he ý shall clayme to himselfe to be called the vniuersall Bishop, and shall haue a garde of

priestes

prieſtes to attend vpon him. S. Auguſt. ſayth, Babylō is the firſt Rome, and Rome the ſecond Babylon. And to come nearer the matter, S. John ſayth, Antichriſt ſhall ſit in the Citye that is built vpon ſeuen hilles, and ſo is the Citie of Rome. And Sybilla ſayth that the greateſt terror, and furye of his Empire, and the greateſt woe that he ſhall worke, ſhall be by the bankes of Tyber: and there is Rome. He that hath eyes to ſee, let him ſee: & he that hath eares to heare, let him heare.

Auguſt. Tom. 5. de Ciuit. Dei. lib. 18. cap. 2. & Lib. 20. cap. 19. Apoc. 17.

Agayne Chriſt was humble, the Pope proude: Chriſt was poore, the Pope rich: Chriſt patient, the Pope impatient: Chriſt merciful, the Pope vnmercifull: Chriſt vſed admonitiō, the Pope imprisonment: Chriſt communication, the Pope extirpation: Chriſt all manner of clemencie, the Pope all manner of tyranny: briefely you ſhall finde the Pope in all vertue ſeuered from Chriſt: you ſhall finde him to Chriſt, Beliall: to light, darckneſs: to truth, falſhode. Are not

these, and such lyke, the very fruites of Antichrist: the tree is knowne by his fruite.

Whereas these shakers of the ship of Christ vrge Antiquitie, Vniuersalitye, and Succession, to make much for them: I aunswere these thinges make nothing for them, but rather agaynst them. Notwithstanding their Vincentius Lirinensis whome they haue in so high price. This is Vincentius pretious assertion *In ipsa catholica Ecclesia magnopere curandum est, vt id teneamus quod vbiq;, quod ſẽper, quod ab omnibus creditum est:* In the Catholick Church we must haue especiall care, to hold that which euery where, alwayes, and of all men is beleaued. Yet to helpe his credite the Church of Reame was not so deformed wᵗ heresies at ẏ time when he did write, which was a thousand yeares & more since, as it is mentioned. Antiquitye doth not preiudice or hinder trueth. Their antiquity is no marke of ẏ Church. Their Antiquitie, is iniquitye. Tertull. sayth, nothing can pre-

Vincen. lirinen. pro Catholicæ fidei antiquitate in cap. libri.

Tertull. de

prescribe agaynst truth, neither time, nor authoritye of persons, nor priuileges of kingdomes. And a litle after he sayth: Christ is called trueth, and not custome: If Christ be from euerlasting, and more auntient than all: then is also trueth more auntiēt than all customes. Heresies haue alwayes bin vanquished by truth, and not by noueltye, and whatsoeuer is contrary to this trueth, is heresie, though it be neeuer so olde a custome. S. Augustī. sayth, after that the truth is once found out, let custome geue place to the trueth: let no man set custome before truth & reason: for reason & truth euermore put custome to silēce. That swēte martyr S. Cyprī. sayth: *Si solus Christus audiendus est: non debemus attendere quid aliquis ante nos faciendum putauerit, sed quid qui ante omnes est Christus prior fecerit. Neque enim hominis consuetudinem sequi oportet, sed Dei veritatem*: If Christ be onely to be heard: we must not regard what any other hath done before vs, but we must loke what Christ hath

virginibus velan.

Cyp. lib. 1. Epist. 3. Pag. 39.

done, which is before al. For we must not follow the custome of men, but the truth of God.

Ignatius ad philadelph. Canon. cõsuetud. dist. 11.

To be short, Ignatius a disciple to S. John the Euangelist and a most constant martyr of Christ, hath these wordes: all my Antiquitie is Jesus Christ, whome not to heare is manifest destruction. You se the most auncient send vs to learne the truth of him which is most auncięt of all. *Symmachus* disputyng with S. Ambrose agaynst the certaintie of the Christiã Religion, groundeth his chief Argument vpon antiquitie: Affirmyng the Religion (in truth the superstition) of the Heathen to be the truer. Because it had bene of more antiquitie. In resolution of the Argumẽt Ambrose semeth almost graueled. But the very aũswere to be made hereunto is that the Religion of the Heathen is not more auncient than ours, much lesse the Religiõ of the Papistes. Our true Christian Religion was not first published xv. hundred fifty & odd yeares sithence, when Christ and his Disciples

1. Pet. 1. 20. Rom. 1. 2. Ioh. 5. 46. 1. Ioh. 2. 7. Luc. 24. 27.

ples taught that most playnly in Jury. But from the first infancie of the world immediatly after the creation of the first mā the same hath bene manifestly reuealed, and from that time forward alwayes hath bene confirmed by the testimonies of the Prophetes, Patriarkes, Apostles, & faithfully obserued and maintained by all the godly of all ages euen from Adā to this houre.

For all this I will not sticke to graunt these men antiquitie euen frō Nemrod, yea to pleasure them from Cain. Their Babylon begā by Cain. They alwayes turne the bewtie of Sion into the confusion of Babylon. Augusti. in Psal. 64. Tom. 8.

Uniuersalitie is no true note of ỹ Church: Christ clearely teacheth, that many more shalbe damned than saued: because that fewe doe heare the word of God, and bryng forth fruites through patience. Many are called, and fewe are chosen. Enter ye in at the straite gate. For loyde is the gate and broad is the way, that leadeth to destruction, and many there be which Mat. 13. Mar. 4. Luc. 8. Mat. 20. Mat. 7. 13.

go

goe in thereat: but straite is the gate, and narrow is the way that leadeth vnto lyfe, and few there be that finde it. Christ sayth feare not, my litle flocke. &c. In the time of the flud, only viij. persons: Noah and his familie were preserued in the Arke. At the burnyng of Sodome and ỹ other Cities adioynyng, Loth, his wife and ỹ. daughters were saued: and yet after Lothes wife (because she loked behynd her,) was turned into a piller of salt. Of the innumerable multitude of the children of Israell, and others which went out of Egypt toward the land of promise: onely Caleb and Iehosua entred into that fruitfull land, and all the other perished miserably in the wildernes. In the dayes of Elias, iiij. hundred and fifty Prophetes of Baal, and iiij. hundred Prophetes of the groues which did eate at Iezabels table, stode agaynst Elias. Foure hũdred false Prophetes stode agaynst one true Prophet Michæa. The blessed doctrine of Christ him selfe hath not bene receiued euermore, euery

Luc. 12. 23

Gen. 7.

Gen. 19.

Exod. 12.

3. Reg. 18. Baal hath moe prophets then God.

3. Reg. 22.

where,

where, & of all men. For the Turkes receiue it not, the Iewes abhorre it, the Church of Rome abuseth it. The vniuersall consent of the world, stode against the Disciples of Christ a few poore Fishermen: and they all (except Iohn the Euangelist) were cruelly done to death. Consider the tyme of Iohn Husse a man of exquisite, & excellent learnyng, matched with holynes of lyfe. He preached the doctrine of Iesus Christ sincerely: concernyng iustification and the true Church. &c. Therefore the malignant rable pronounced him an heretick in the Coũcell of Constance, excommunicated him, painted deuils on his cap, condemned and burned him, and beyng consumed to ashes threw the same in to a riuer. All this was done by generall consent. After this vilanie, they triumphed for that they had dispatched him. The saying of Christ is true: the world shal reioyce. But such spectacles are mournefull to the children of God, and cause them to shed bitter teares: ye shall weepe and la- Io. 16. 10. Io. 16. 10.

ment

ment. The bones of Bucer, and Paulus Phagius, those learned, godly, and faythfull souldiours of Christ, were burned at Cambridge with *Salue festa dies:* in a solemne Processiõ. Was not this, *Iugulare mortuos?* To kill (as they say) God haue mercy on his soule? Athanasius that learned and godly Bysshop of Alexandria stode almost against all the world, beyng fortified with the truth. Paphnutius alone stode agaynst ỳ Coũcell of Nice and was heard. Christ mercyfully cured x. leapers: and of them, onely one returned and gaue glory to God. Hath not our Sauiour prophecied that many false Christes & false Prophetes shall arise, and deceiue many in the last cast of ỳ world? How goeth the world now? The holy father in the Councell of Trent pronounceth thus: *Qui docet fide in Christum nos tantum iustificari absque operibus nostris: item certò credendum esse remissionem peccatorum, sit anathema:* He that teacheth that we are iustified onely by fayth in Christ, without our

Luc. 17.

Mat. 24.

owne

owne wo:kes: and also that we ought to beleue assuredly that our sinnes are fo:giuen vs: let him be accursed. O cursed and pestilent Councell.

Touching the Catholique church, S. August. wryteth thus: It is ther- fo:e calleth *Catholica: Quia vniuersaliter perfecta est & in nullo claudicat: & per totum orbem diffusa est:* Because she is vniuersally perfect, and halteth in nothyng (no: is shut vp in any one countrey as was the Church of the Iewes,) but is dispersed th:oughout the whole wo:ld. Epiphanius wryteth that in the reigne of Diocletian and Maximinian (a tyme of great persecution) Meletius Byshop of Thebais in Egypt and Peter Byshop of Alexandria, and diuers other godly men were put in p:ison in Alexandria the chief Citie of Egypt. Of whom, some suffered Mart:dome: and some refused Mart:dome: They that remayned aliue in p:ison: disputed whether they that had reuolted through the violent persecution should be receiued agayne into the Church, o: no.

August. Tom. 3. de Gen. ad lit. cap. 1.

Epiphan. contra hæreses Lib. 2. Tom. 2. 321

The

The chief of these in the disputation, were Peter and Meletius: *Petrus misericordia motus:* sayth Epiphanius: Peter beyng moued with pitie more than with zeale and trueth: sayd he would refuse none immediatly vpon their repentaunce. Meletius moued with trueth & zeale, affirmed that he would receiue none, except they shewed the fruites of true repentaunce, by long triall and proofe of amēdement. Epiphanius sayth farther: *Cōtigit Petrum martyrium subire, & decessit beatus ille:* It fell out that Peter suffered Martyrdome and died a blessed man: and they that held with Peter were called the Catholicke Church: they that dyd sticke to Meletius were called the Churche of Martyrs: very few stode with Peter: the most of the prisoners stode with Meletius, who called his Church the Church of Martyrs: which were such as would take vp Christes Crosse and folow him. The Church of Rome beyng moued neither with pitie, zeale, truth, reasō, nor honestly, but onely with ambition

and

and couetousnesse refuseth none, so they will shew thē selues to be of that Catholicke Church. Traytours, murtherers, thēues, coseners, cutters, adulters, baudes, strumpets and all other graceleſſe persons may vpon the sayd cōditiō haue sake accesse to Rome and be of that Church.

Whereas these men alledge Succession of place, and persons, not beyng hable to proue Succession of true doctrine: we may say their Succession is nothyng worth. For that is not a iuſt Succession, which lacketh the puritie of ỹ Apostolicke doctrine, & right vse of the Sacramentes. Succession of doctrine is the true and infallible marke of the true Church. Irenæus sayth: they are not alwayes true Ministers, which seme so to be: but they which kepe the doctrine of the Apostles. S. Paule sayth: fayth commeth, (not by Succession, but) by hearyng, and hearyng commeth (not of legacie, or inheritaunce from Byshop to Byshop, but) of the word of God. He sayth also: be ye followers

Iren. lib. 4. cap. 44.

Rom. 10.

1. Cor. 11.

of me, as I am a folower of Chriſt.

Ambroſ. de Pœnitent. S. Ambroſe ſayth: *Non habent hæreditatem Petri, qui fidem Petri non habent:* They haue not Peters inheritaunce that haue not the fayth of Peter. Chriſoſt. ſayth: The pulpit maketh not a Miniſter, but a Miniſter the pulpit. Chriſt ſayd to the Iewes boaſtyng that they were the ſæde of

Ioh. 8. Abraham: you are of your father the deuill. They are not alwayes godly, that ſuccæde the godly. For S. Paul

Act. 20. 29. ſayth in the Actes: I know this, that after my departyng grœuous wolues ſhall enter in among you, not ſparing the flocke. Alſo of your owne ſelues ſhall men ariſe, ſpeakyng peruerſe thyngs, to draw away diſciples after them. He ſpake this at Miletum to ỹ biſhops of Aſia. Chriſt ſayth ỹ by Succeſſion, deſolation ſhall ſit in the holy

Mat. 24. place, and Antichriſt ſhall preaſſe in to ỹ rœme of Chriſt. Manaſſes ſuccæded Ezechias: Hieroboam ſuccæded Dauid: & at this day, by Succeſſion the Turke poſſeſſeth, and holdeth the foure Patriarchall ſeates or ſeas of

the

the Church: Alexandria, Hierusalem, Constantinople, and Antioche. Iohannes Sarisburiensis sayth: *In Romana Ecclesia sedent Scribæ & Pharisæi:* By Succession, the Scribes and Pharisees sit in the Church of Rome. Thus you see how Antiquitie, Universalitie, and Succession helpe the cause of the shakers of the shyp. It foloweth in the text.

Now when he had left speaking he sayd vnto Simon: launch out into the deepe, and let downe your nettes to make a draught. Christ hauing ended his heauenly Sermon, certifieth vs of the truth of the same, and declareth himselfe to be God, the Lord of heauen, earth, the sea, and all that is in them. Hee sayd vnto Simon, launch out into the deepe: Christ was able to geue fishe to Simon without launching out of his net, and without his labour. but his will was to haue him launch out his nette &c.

That which is sayd to Peter is sayd to al: Launch out into the deepe &c. Euery man (of what estate, and

condition soeuer he be) is commaunded paynefully to follow his vocation with fayth. Man forthwith after his creation was set to labour: The Lord toke man and set him in the pleasant garden of Eden, to dresse it, and to kepe it. It was sayd to Adam after that he had tasted the forbidde fruite: *In sudore vultus tui vesceris pane:* thou shalt eate thy bread with the sweate of thy face. The same is sayd to euery man. Man is borne vnto trauaile (sayth Job) as the sparkes flye vpward. Whē thou eatest the labours of thy handes, thou shalt be blessed & it shall be well with thée. Our Sauiour Christ sayth, ỹ kindome of heauē is like to a man that is an housholder, which went out earely in the morning to hier labourers into his vineyard. This housholder is God the father: The kingdome of heauen in in this place, is the preaching of the gospell of Christ: The labourers are all men: The vineyard is ỹ Church. Why stād you heare all the day idle? goe ye also into the vineyard, apply your

Gen. 2.15.

Gen.3.

Iob.5.7.

Psal.127.2.

your vocation with fayth in Christ Jesu. Labour while you haue time, when the night commeth, no man can labour. Idlenes is the mother and nourisher of all vices: which thinge hath bin obserued in the Primitiue Church, where it was ordayned that euerye one should liue of his owne labour. The which also the auntient Romanes kept straightly, as writeth, Cicero in his booke of lawes, wherein he affirmeth that in tyme past, no Roman durst goe by the streates, if he bare not a shew whereon he did lyue: to thend that it might be knowen, ỹ he liued of his owne labour: and not by the sweate of others. In consideration thereof the Consull did beare a battell axe before him: The priest a hat in manner of a Coyfe: The Tribune a mace: The Cutler a sword: The Smith a hammer: The Tayler a payre of sheares: The Orator a booke. All godly men heretofore haue laboured, and also haue continued in spirituall exercise. Noha planted a vineyard. The kinglye prophet Da- Gen. 9. Psal. 70. & 88.

nid laboured euen from his youth.

1.Cor.11. The Apostle Paule sustayned great labours. Reade of that vertuous and painefull woman in the last chapter of prouerbes: she eateth not her bread with Idlenes. A good lesson for good huswiues to remember: A good lesson for ill huswifes to follow. But what shall I say of the holye of all holyes?

Ioh.4.6. is it not written: *Iesus fatigatus ex itinere?* Iesus being weary of his iorney &c? Such was his labour: he trauailed sometyme among the Iewes: sometyme among the Samaritanes:

Read.11. Ebru. of the fayth, labours, and reward of the godly. he trauailed to the sea side: to ỹ mountaynes: to the wildernes: so much trauailed he, that his handes, fæte, and whole bodye did sweate droppes lyke bloud trickeling downe to the ground: and all for the redemption of miserable man: to destroy ỹ works of the deuill. It is writtē to the praise of Cyrus king of Persia, that in tyme vacant frō the affaires of his realme, he with his owne handes, had planted innumerable træs, which long before he dyed bronght forth aboundāce

of

of fruite. And for the cunnyng and delectable order in ſetting of them, it was exceeding maruelous to all mẽ that beheld the princes induſtrye. Alphonſus that famous king of Aragonia, being miſlyked of one *Matthæus Siculus*, a man of great holines, for y he laboured with his owne handes: aunſwered ſmilingly: *Nunquid Deus & natura nequidquam Regibus manus dederunt?* Hath God and nature geuen handes to kinges for naught?

All creatures laboure: the Angels labour: they are ſayd to be the meſſẽgers of God, and miniſtering ſpirites. The ſunne laboureth continually: The ſtarres are doing: The mœne neuer ſtaieth. The fier can not be without making ſome worke: The ayre is neuer idle, but is doing after his manner: The earth is neuer at reſt: ſhe bringeth fourth naturally her plantes & other fruites: The waters, floudes, fountaynes trauaile cõtinually. Theſe litle creatures: Spiders, Bees, Emets, Conies, doe painfully labour. And ſhall man be idle? Ebru. 1.

Tyme in this matter must be obserued. make haſt in youth. *Ætas non ſemper fuerit componite mores.* While the ſunne ſhineth make haye: The tyde muſt be taken when it commeth. Make haſt in youth, that in olde age you may reioyce, In death haue good report, and after burial liue for euer. But many geue themſelues to ſenſualitye, and neuer leaue it, till they be come to themſelues a moſt miſerable miſerye: to their frendes a ſhame and ſorrow: to their enimies a ioy: to the common weale a burthen: and to the common people a ieſting ſtocke. The tyme of youth (eſpeciallye here) is to be obſerued. In youth Alexander vanquiſhed India: Scipio Africanus the Weſt and South: Pompee ſurnamed the great, Spayne: Druſus Germany: Achilles Troy.

Idlenes is a mother of trifles, a ſtepdame of vertu, an image of death, a nurſe of al euill, a pillow of Sathã, the ground of all miſchiefe, a contagious peſtilence, a ſinke of ſinne, and a foule puddle of all vices. *Clemens Alexandri-*

Clem. A-

lexandrinus ſayth: *vita otioſa, non vita appellanda:* An idle lyfe is not to be called a lyfe. Seneca complayneth that we loſe a great part of our tyme in doing nothing: a greater part in doing euill: and the greateſt part of all doing thinges which nothing concerne vs. Idlenes bringeth forgetfulnes: idlenes corrupteth the minde, and cauſeth infamie. *Quæritur Ægiſthus quare ſit factus adulter?* lex. Pedago lib. 2.

In promptu cauſa eſt, deſidioſus erat: If it be demaunded why *Egiſthus* became an adulterer: the matter is ſone aunſwered, forſoth he was idle. Idlenes bringeth beggary, Pouerb: 10.20.23.28. From idlenes are many diſeaſes. Euē as moderate labour preſerueth health (as phiſitians report:) ſo Idlenes weakeneth ẏ body, diminiſheth ſtrength, and bringeth many infirmities by ill digeſtiō. Hēce commeth loſſe of tyme: the day loſt, the night commeth: the night when no man can worke. The day is but ſhort, our lyfe is ſone gone. Therefore while we haue tyme let vs doe Galat. 6. 10.

good to all men: especially to them which are of the household of fayth.

Hence commeth all mischiefe:

Mat. 13. While men slept the enemie came & sowed tares among the wheate, and went his way: When men runne not forward in the race of their saluation: when men seeke not to knowe Christ Jesus crucified: when men haue vertue in detestatiō: behold, Sathan our auncient enemie destroyeth himselfe, and soweth the tares, and darnell, of heresies, seditions, vice, and vilanye in the hart of man. The Crabbe sayth S. Ambrose delighteth very much to eate Dysters: But for that the Dysters are so strongly fenced with two hard shelles which he can not breake by strength: he waiteth diligently to bring the Dysters out of the water into the sunne, and by helpe of the ayre and winde the Crabbe presently putteth a litle stone into the Dyster as he gapeth: whereby he can not close or bring together agayne his shelles. Than afterward the Crabbe without daunger putteth

Ambros. Hexameron. Lib. 5. Cap. 8.

in

in his clawes and eateth the meate of the Dyster at his pleasuure.

Euen so sayth he: when men are geuen to idlenes, & open their mindes vnto sensuall pleasures: the deuill commeth & casteth into their mindes and hartes euill cogitations in such sort that their shell which before did defend them: can not be drawen close together agayne: and than easely doth he vtterly deuour them. Idlenes maketh of men womē, of womē beastes, and of beastes monsters. We shall finde the causes of all mischiefe in euery commō wealth, to spring of idle persons: they are the firebrandes of sedition: and the causes of all ciuill dissention. King Dauid whē he gaue himselfe to idlenes, and slacked to launch his net into ỹ dæpe: committed two horrible sinnes: adultery, and murther. As long as Sampsō fought with the Philistines, he could not be taken of his enemies, but after that he slept in the bosome of a woman, and idlely continued with her: by and by he was taken and made blinde by

2. Sam. 11.

Iudic. 16.

his

1.Reg.19. his enemies. Kyng Salomon, after he gaue him selfe to ease, was seduced and beguiled of women: but when he was exercised in building the temple, he was in the state of grace. Watch ye therefore good Christians. For I know you are not holyer thē Dauid, stronger then Samson, nor wiser thē Salomon.

Idle persons haue bene plagued & shalbe plagued. Terrible is that saying: Take from him that pēce and giue it to him that hath x. pēces. Sodom was destroyed with brimstone & fire, for pride, fulnes of meat, abundance of idlenes and vnmercyfulnes.

Luc.19.14. Ezech.16. 49.

2.Thes.cap. 3.11. S. Paule writyng to Thess. sayth we haue heard that there are some which walke among you inordinatly, and worke not at all. &c. If there be any that wil not worke: let him not eate.

Amasis a noble kyng of Egypt made a law, that yearely euery man should make a reckonyng to the rulers of his Prouinces, or countreis, how and by what occupation he liued: and he that either would not do this: or

shew

shew by what lawfull meanes he got his liuyng, should dye. The same law had the Areopagites. The same law Solon borowed from the Egyptians, & made for the Athenians. I would the same law were made in Englād. It was prouided by the law of Draco, that he that was found an idle person should lose his head. The Gymnosophistes wise men of India, had idlenes in so great detestation, that when meat was set on their tables, they vsed to demaund of their young men and maydēs what they had learned or done, since sunne rising: and if any were foūd to haue bene idle, they lost their dyner. These wise men hated extremely all slouthfull persons: And all such (for that they had done no good in this lyfe) as though they had neuer liued, they buried among beastes. Notable was the custome among the old Indians: for their maner was euery night before supper, to examine euery man how hee had bestowed that day: and if any could not proue that hee had bene about some

Aulus Gel. lib. 12. cap. 7

good

good exercises, their vse was to expell him out of their company. Whiche they did by the exaple of Bées, which can abide no dranes, but as sone as any begynneth to be idle, they fall vpon him and kill him. But we suffer dranes in euery vocatiō, most of all in the holy ministery. Then euery man must labour: Euery man must laūch. Whether? into the dēpe: what to do? to make a draught: not to deceiue mē, not to sēke temporall profite, but to edifie, to sēke the profit of the church, and glory of God.

It foloweth in the text: and Simō aunswered and sayd vnto him, Maister we haue laboured all night, and haue taken nothyng: neuertheles at thy commaundement I will cast forth the net. **We haue laboured all night, and haue not taken so much as one fishe. Note here the complaint of Peter, which is the complaint of many men and there with all note these wordes:** at thy commaundement I will cast forth the net: **and last of all the successe;** that when they had this done,

done, they enclosed a great multitude of fishes. &c. We haue fished all night and haue taken nothyng. Many fish in the night: such fish without the commaũdement of God, without the presence of God, without prayer, & estéme more their fishyng then the word of God: therfore their fishyng is vnlucky: many by inspiratiõs of Sathan are moued and stirred to euill artes: to theft, murther, vsurie and other horrible vices, these labour in the night. Many preach, no man amendeth: no man cõmeth out of the denne of sinne, into the light of faith. What is the cause? men labour in the night. Peter and his partners laboured all night, and toke nothyng: Many with their partners labour all night, and take nothyng. What is ỹ cause? they labour in the night: They haue not yet receiued Christ into their shyp: they haue not the word of Christ to cast forth the net. Doctour Luther notabely sayth: *Quod passim premantur tanta miseria homines, sola incredulitas in causa est:* Onely infidelitie or vn-

vnbelief is the cause that men are afflicted with so great miserie.

At thy cõmaundement I will cast forth the net. We learne here an example of faithfull obediẽce in Peter, who was prompt, & ready to obey the commaũdement of Christ, whom he knew not yet to be the sonne of God. We know him to be ỹ sonne of God, yet we shew no such faythfull obedience: how then shal we excuse our selues? Simon declareth him selfe accordyng to his name. For Simon by interpretation is hearing or obeyng. Obedience is an excellent vertue. Obedience is better then sacrifice. Noah obeyed the word of the Lord, and he was preserued from the flood. Abraham obeyed the word of the Lord, and it was sayd vnto him: in thy sæde shal all the nations of the earth be blessed. Nahaman obeyed Elisæus, and was healed of his leprosie. Incomparable was the obedience of Christ. Christians obey God: subiectes obey your Prince: Children obey your parents: seruaũtes obey your maisters: wiues

1.Reg.15.
Genc.7.
Gen,22.
4.Reg.5.
Philip.2.
Rom.5.

obey

obey your husbandes. Simon did cast
forth the net, but howeat the cõmaũ-
demẽt of Christ. This is a profitable
doctrine. Whatsoeuer ye doe in word Collo.3.17
or deede, doe all in the name of the
Lord Jesus, giuyng thankes, to the
Father by him. Euery man ought to
launch out his net in the name of Je-
sus Christ: The Prince, ỹ Preacher,
ỹ Magistrat, ỹ Housholder, the Artifi-
cer, ỹ Plowmã, &c. For Christ saith
wt̃out me ye can doe nothyng. Ex- Io.15.
cept ỹ Lord build the house, their la- Psal.127.
bour is but lost ỹ build it. Except the
Lord kẽpe the Citie, the watchman
waketh but in vaine. Read the whole
Psalme. By the onely frẽ goodnesse &
gift of God, is the house and household
maintained: the Citie defended: meat
ministred: children obtained. With-
out the word of Christ, in runnyng it
helpeth not to be swift, in battaile it
helpeth not to be strõg, in fẽdyng the Eccles.9.
flocke it helpeth not to be wise, to Ri-
ches it helpeth not to be a mã of much
vnderstandyng, to be had in fauour it
helpeth not to be cunnyng. Without
the word of Christ, my fishyng, my

plantyng, my waterynge, and all my labour is nothyng worth. Gregory sayth well: *Nisi intus sit qui doceat, incassum lingua docentis laborat*: Except he be within that teacheth, the toung of the teacher laboureth in vaine. Xerxes that great kyng of Persia, which inuaded Grece with seuen hundreth thousand of his owne people, and iij. hundred thousand straunge souldiours: was vanquished by a fewe Grækes. Why? he launched not, he inuaded not in the name of Christ. The Israelites in the name of God passed safely through the red sea. At the commaundement of God they compassed Jericho seuen tymes, and all thynges fell out vnto thē most prosperously. Samson in the name of God, made heapes of his deadly enemies, with the iawe of an Asse: with ỹ iawe of an Asse he slew a thousand men. Dauid sayd to proude Goliath, who defied ỹ host of Israell: Thou commest to me with a swoord, a speare, and a shield: but I come to thée in the name of the Lord of hostes, the God of the host of Israell,

Exod. 14.

Iehos. 6.

Iudic. 15.

1. Reg. 17.

ell, whō thou hast railed on. By this name and omnipotēt word (as Chrisostome noteth) the stone was directed to the forehead of Goliath, into ꝑ which it did sinke, and he fell groueling to the earth. And so the armed was slayne by ꝑ vnarmed: the Giant, by a Dwarf: and the skilfull in martial affaires, by one that could no skil but of keepyng sheepe. The cause was, for that he had his helpe from aboue, through the trust whereof he strake the blasphemer into the forehead. In the same name, oftentymes a poore mā groweth to great wealth, and in fauour with God and man. 1.Reg.17.

Whosoeuer therefore purposeth to haue good successe in his affaires, must of necessitie launche out with Simon into the deepe, and that in the name of Christ: he must become Simon a hearer, and a Disciple: Of necessitie he must heare, read, learne, & meditate the word of God, according to the commaundemēt: first seeke the kyngdome of God and his righteousnes, &c. He must receiue Christ into Mat. 6.

his shyp: that is, most faythfully and humbleiy pray him to bleſſe his labours. That is the way to thriue in this world and in the world to come. There are many launchers, eſpecially now a dayes, which launch out into the deepe, not in ỹ name of Christ, but in the name of Sathã: they make draughtes, deuilish draughtes, by vsurie, by periuries, by coſenyng, by lying, theft, murther, flattering, couetousnes, and such like vilanie. Is this the way to thriue?

Many obiect why the indeuours of godly men often tymes haue ill succeſſe, and the indeuours of the wicked haue good ſucceſſe. God hath appointed this ordinaunce, that all thynges to the godly ſhould proſper and come to good effect, and to the euill ſhould decay & come to euill effect. But Sathan troubleth this ordinaunce, as it is ſayd: The Serpent ſhall byte his hæle: ỹ is Sathan ſhall afflict Christ, & his mẽbers with all maner of miſeries incident to man: notwithſtãdyng God vſeth a pollicie againſt Sathã, &

Gen. 3.

ma-

maketh that which seemeth a curse, a blessing: & that which seemeth a blessing, to be a curse. Ioseph obeyed his fathers commaundement, and went vnto his brethren, and his brethre by the instinct & motion of Sathan, sold him: but God turned this into blessing. So we read of Dauid, so of the Apostles, & of many other, whose curses haue bene turned into blessinges.

This is the condition and state of men in this world. Generally good men lyue in aduersitie, and wicked men in prosperitie. I say generally. For it commeth sometymes to passe, that good men lyue in prosperitie and wicked men in aduersitie. But this seldome falleth out, and among a hũdred good men, scarse one or two lyue prosperously in this world. The generall sentence therfore stãdeth firme and infallible: good men are plagued with aduersitie: euill men florishe in prosperitie: accordyng to ỹ Prouerbe: *Quo peior, eo fortunatior*: the worser man the better lucke. Christ playnly Luc. 16. sheweth this condition and estate of

mens affaires, in the exãple of Diues and Lazarus. You sée often tymes the most wicked mẽ most fortunate, and the most godly most miserable: But
Psal. 37. *Respice finem*: marke the end: and fret not thy selfe because of the vngodly, neither be thou enuious agaynst the euill doers. For they shalbe cut downe like the grasse, and be withered euen as ỹ grœne herbe. Put thou thy trust in the Lord, and be doyng good: dwell in the land, and verely thou shalt be fed. Delight thou in the Lord, and he will giue thée thy harts desire. Lauch thou into the dœpe, and let downe thy net in the name of the Lord, to make a draught, alwayes remembryng the heauẽly saying of ỹ Prophet Dauid:
Psal. 20. 7. Some put their trust in chariots, and some in horses: but we will remember the name of the Lord our God. So much for this part.

And whẽ they had this done they inclosed a great multitude of fishes, and their net brake. Here we learne the cause of prosperous successe, and blessing of the Lord which is: if at his com-

commaundement we cast downe our nettes. Here Christ by a wonderfull miracle proueth his Godhead. The circumstaunces declare the miracle to be wonderfull: the labour of all the night lost: the breaking of the net: the sinkyng of the shyp: the callyng of partners out of the other shyp: the astonieng and great admiration of Peter and others, the sudaine forsakyng of all their goodes, & obedience shewed to the word of Christ. The like miracle we haue in John. 21. The vse of this wōderfull miracle is: that Christ is ỹ Messias, that lambe of God that taketh away the sinnes of the world: That Christ not onely is Lord of the land: but also of the sea, and all that therein is. In an other place touching tribute: Christ sent Peter to the sea, saying: go thou to the sea and cast an hooke and take vp the fish that first cōmeth vp, and when thou hast opened his mouth, thou shalt finde a peece of xx. pence: that take and giue it vnto them for me and thee. If Christ be Lord of the sea, and all thynges ther-

Mat. 17. 27.

in: thou whiche by fayth art made a member of Chriſt, haſt no cauſe to feare the ſurges, waues, and daungers of the ſea, feare not: that which is ſubiect to Chriſt thy head, muſt of neceſſitie be ſubiect to his members.

What ſignifieth the breaking of the net: who breake the nette: how the nette is broken: why the nette is broken: theſe thinges are to be obſerued. Touching the firſt: The kingdome of heauē is lyke to a net, which was caſt into the ſea and gathered of all kinde of fiſhes, which when it was full, the fiſhers drew to land, and ſate downe and gathered the good into veſſels, but caſt the bad away. So ſhal it be at the end of the world. The angels ſhall come forth and ſeuer the bad frō among the iuſt, and ſhall caſt them into a furnace of fyre: there ſhall be wailing & gnaſhing of teeth. The net is broken when the concord of fayth in the Church is broken, and men falle into wicked hereſies and errours.

Math. 13. 47.

They breake the nette which fiſhe

in

in the night, wanting the light of holye scripture, and blinded with the darcknes of errours, and ignorance. Euil men which breake the vnitie of of the Church, and fall into sectes & schismes, doe also breake the nette, which obey not, but cõtemne the calling of God. These are euill fishes which are not taken: or els breake the nette: that is: they fall frõ grace, frõ fayth, and lose the spirite of God. All that were conuerted stode not in the nette of fayth and vertue: for many went forth and mightely brake the nette, peruerting fayth, vertues, and Sacramẽts. Such fishes belong to the kitchen of Sathã. Arrius went forth: brake the nette, & began a most pestilent schisme, because he could not obtayne the Bishoprick of Alexandria. Whose steps many doe follow. Sabellius cõtinued not in the nette, but went forth and brake the nette. So did Fotinus, Manicheus and other innumerable. Of such S. Io. speaketh, saying: they went out from vs, but they were not of vs. For if they Io. 1. cap. 2. 19.

had bin of vs, they would no doubt haue continued with vs, but that it might appeare that they are not all of vs. Of such also speaketh S. Paule. 1. Tim. 4. 1. Now the spirite speaketh euidently, that in the latter tymes some shall departe from the fayth, geuing heede vnto spirites of errours and doctines of deuils &c. False Apostles brake the net in ỳ Primitiue Church as Luke writeth: Act. 15. 5. Then rose vp certayne of the sect of the Pharisies, which did beleue saying, it was needful to Circumcise them, and to commaund to kepe the law of Moyses. To these breakers of the net, S. Paule sayth: Galat. 5. 4. Christ is become but vayne to you: as many of you as are iustified by the law are fallen from grace. Of this companye were Himenæus, Samosatenus, Alexander, and many other heretickes. Since the Primitiue Church, continually swarmes of heretickes haue broken this nette. Whersoeuer God doth build his Temple: there by and by Sathan adioyneth his chappell. At this day because the light of the

Gos-

Gospell shyneth clearely: legions of heretickes: (as Anabaptistes, Schismatickes, Libertines, Arrians, Atheistes, Romish Catholickes, the Familie of Loue, and others) breake the nette of the Gospell. Wo be vnto the inhabiters of the earth, and of the sea. For the Deuill is come downe vnto you, which hath great wrath: because he knoweth he hath but a short tyme. Touchyng the Familie of Loue: I say this, the deuill transformeth himselfe into an Angell of light. Therefore it is no great maruaile that this familie, beyng in deede a familie of Sathan should transforme themselues into a familie of light: a familie of loue. God is light: God is loue. Chrisost. sayth: *Hæretici omnia habent in similitudine:* Heretiques haue all thynges in resemblance or likenesse. This familie is not a familie of true loue. It is a familie of blasphemy: a familie of falshode: a familie of pride: a familie of idolatrie: a familie of ignorance and follie: a familie of malice: & to be short a familie of all vice Apoc. 12. 12.

and

and vilanie. That this is true their fruites declare. The tree is knowne by the fruite. For proofe I refer you to the bookes, or rather bables of H. N. whom they name the true Prophet of GOD, where as he is a false and lying Prophet. I promised to prosecute ỳ Argumẽt that the Romish Catholickes are not ỳ true Church: as I haue already proued ỳ they shake ỳ shyp of Christ: so I infer they break the net of ỳ gospell. I argue thus: they commit Idolatrye: Therefore they breake ỳ net. After ỳ the popish priest hath spoken these v. wordes: *Hoc est enim corpus meũ*: Which is one word more thẽ euer Christ left, and is of so great vertue (as they say) that without that word there can be no perfect consecration: where as notwithstanding, Christ, his Apostles, the Primitiue Church, and the Grækes, neuer vsed this word *Enim*. It is a superstitious additiõ of the Papistes, most wickedly leauyng out these most necessary wordes that Christ hymselfe spake: namely, Which is betrayed

for

for you: Do this in remembrãce of me.) After ỹ the prieſt I ſay hath ſpoken ỹ former wordes: & hath blaſſed, breathed, and blowed, vpõ the bread: he kneeleth downe to it and worſhyppeth it, ſaying in Latin: *Agnus Dei qui tollis. &c.* O Lambe of God that taketh away the ſinnes of the world haue mercy vpon vs. Thiſe doth he call the bread which he holdeth in his handes the lambe of God, which taketh away the ſinnes of the world. This is abhominable Idolatry. The authour of this Idolatrous leuation or liftyng vp of the bread aboue the prieſts head, was Pope Honorius the third, about the yeare of our Lord 1210. He commaunded that the hoſt ſhould be lifted vp aboue the prieſtes head at Maſſe, and that all the people ſhould fall downe and worſhip it. Antichriſt ſheweth him ſelfe. Here all men may ſee how auncient a thyng their holy ſackeryng is, which is coũted the beſt and chiefeſt part of their Maſſe: whereas in deede it is the moſt wicked and abhominable part of the

pat-

patched paltrye, of their maskyng Masse. The lying Papistes therfore may be ashamed to bragge that their deuilishe Masse came from the Apostles: seing that it is proued to be a new and late inuention of Antichrist. The worde Masse is not in the Bible. And (as hath bin sufficiently proued) there was no tidinges of any Masse priuate in any doctour or Coūcell by the space of six hundred yeares after Christ. Their oblation, they call *Sacrificium nouum*: A new sacrifice. Their Masse booke hath these wordes: *Acceptum sit omnipotenti Deo hoc sacrificium nouū*: O that this new sacrifice might be thankfully taken of almightye God. They may truely call it a new sacrifice: for it was neuer heard of before, that a wafer cake and a sponeful of wine mingled with water, should be an oblation and sacrifice for the saluation of the liuing, and for the rest and quietnes of all the faythfull that are dead.

I know they will say they commit not idolatre: for that which they

hold

hold vp is the verye naturall bodye of Christ, God and man. Therfore may they iustlye worship it. I aske them how they proue it to be the verie body of Christ. They answere by the vertue of these wordes: *Hoc est enim corpus meum*: a godly proofe. I reply, Christ spake these wordes of ỹ bread as the holy scriptures, and all auncient writers doe witnes. It is agaynst the veritye of a naturall bodye to be in moe places then one at once, as he must be in a hundred thousand places at once, if their doctrine be true. The article of our faith is that Christ is ascẽded vp into heauen and sitteth on the right hand of God the father almighty, and from thence shall come &c. Our sauiour Christ tolde his disciples oft a litle before his passiõ, that he should leaue the world and goe to his father. S. Marke sayth: Christ was taken vp into heauen and sitteth on the right hand of God. We reade in the Actes: This Iesus which is taken vp from you into heauen: shall so come as yõu haue sene him going

Ioh. 14. & 16.

Mar. 16. Luc. 24.

Act. 1.

vp

vp into heauen. Of these wordes of the angells, we learne that as Christ went vp visiblye, and was seene with the corporall eyes of his disciples: so lykewise when he commeth agayne from thence, he shall come visiblye, and be seene with the corporall eyes of all men. But neuer man sawe him yet comming downe with his corporall eyes: Therefore neuer came he downe corporall since his ascention. Act. 7. S. Stephan sawe him. Where? not in the popishe pire, nor in their singing hyead, but in heauen. Act. 9. S. Paule heard him: frō whence? from heauen. Act. 3. S. Peter sayth that heauen must holde Iesus Christ, till the tyme that all thinges be restored, which god hath spoken by the mouth of all his holy prophets since the world began. This tyme is, till the daye of iudgement. If therefore they will haue Christ bodily at their halles: they must tary till the day of iudgement.

This doctrine that the sacrament of the alter (as they terme it) is the true, naturall, reall, carnall, corporall,

rall, and substantiall bodye of Christ, is a dreame of Antichrist the Bysshop of Rome, and cannot be proued, neither by holy scripture, nor by auncient fathers. You haue heard the holye scripture clearely denyeth it. The fathers also deny it. *Clemens Alexandrinus* sayth: *Duplex est autem sanguis domini alter enim est carnalis, quo redempti sumus ab interitu: alter vero spiritalis quo scilicet vncti sumus: & hoc est bibere Iesu sanguinem, esse participē incorruptionis domini. verbi autem virtus est spiritus, quemadmodum sanguis carnis:* The bloud of Christ truely is of two sortes: the one carnall, wherby wee are redæmed from death, the other spirituall, wherewith we are annoynted. For to drinke the bloud of Iesus is to be partaker of ỹ Lords immortality. The spirite is the vertue of the worde, as bloud is of flesche. Theodoret an auncient father sayth thus: *Christus naturam panis non mutat:* Christ chaungeth not the nature of the bread. Gelasius sayth: *Non desinit esse substantia vel natura panis: &*

Cum Alex. lib. 2. pedago. cap. 2.

Theodoretus dialog. 1.

bini. It ceaseth not to be the substan-
ce or nature of bread and wine. Ori-
Origen. Hom. 7. in Leuit. gen that old learned father sayth: *Si secundum literam sequaris id quod dictum est: Nisi manducaueritis carnem filij hominis non habebitis vitam in vobis: litera illa occidit*: If accordyng to the letter you understād that saying: Except ye eate the fleshe of the sonne of man and drinke his bloud, ye haue
Ioh. 6. 53. no lyfe in you: That letter killeth. It is the Spirit that giueth life: the flesh profiteth nothyng. For shortnesse of tyme, I must referre you to the places of other auncient Fathers which make the case cleare. *Tertul. contra Marcionem Lib. 4. August. Tom. 6. contra adimantum Manichæi Discipulum cap. 12. & Tom. 8. in Psal. 3. Tom. 2. Epist. 221. Cyp. de Cœna Domini. Hesichius in Leuit. Lib. 3. cap. 2. Ambros. de Sacramentis Lib. 1. cap. 5. Chrisost. ad Cæsarium August. in Ioh. Tract. 25. &*
Eras. in. 1. Cor. 7. *Tract. 26.* To cōclude, Erasmus a mā of great learnyng & iudgement sayth thus: *In synaxi Transubstantiationem sero definiuit ecclesia*: In the holy mi-

nistra-

nistration, it was long and very late, before the church determined the Article of Transubstantiation. Their owne breath bloweth against them: Doctour Tonstall, sayth: It was no heresie to deny their Transubstantiation before their late Councell of Lateran. Doctour Fisher sometyme Bysshop of Rochester sayth: The very presence of Christes body & blood in the Masse, can not be proued by any Scripture.

Tonstallus de Eucharistia Lib. 1. pag. 65.

Fisherus cõtra captiuita. Babylonicam.

This deuelish doctrine was neuer receiued in the Church, til Pope Leo: Pope Nicholas: Pope Innocent: Pope Honorius: and Pope Urban Antichristian prelates thorow their tyranny brought it in, and compelled the Christiãs with fire and faggot (as the maner of the tyrãnicall Papistes is) to receiue their abhominable doctrine. It is not much more then fiue hundred yeares, since their grosse opinion of the Sacramẽt begã first to be attepted, & was throughly receiued, and agreed vpon, about the yeare of our Lord 1215. in the Councell of

Laterā, which was holden in Rome, where were gathered together a mōstrous swarme of Pharisaicall Papistes, about the number of thirtene hūdred pildpates, of ỹ which number eight hūdred were mōkes, channōs, & fryers, a brode of chickēs of ỹ Popes owne hatching. Last of all came pope Urban the monke, in the yeare of our Lord a thousand two hundred threscore and foure, and he made vp all the market: For he ordained a feast called *Corpus Christi*, in honour of the Sacrament: so that ever after that tyme the Sacramēt was no more taken for a signe, figure, and token of Christes bodye: but for Christ himselfe God and man. And therefore was it reverenced, worshiped, honored, sensed, and knæled vnto, as they taught the people at their vnsacred sakeringes.

S. August. sayth touching the fathers of the olde law: Abraham, Moses, Aaron, and other received the bodye of Christ truely and effectually long tyme before that Christ either had

had receiued flesshe of the blessed virgin or had ordained the Sacrament: and that euen the selfe same bodye that is receiued now of the faythfull. Of this matter S. Paule speaketh: They did all eate of the same spirituall meate: And did all drinke of the same spirituall drinke: For they dranke of that spirituall rock that followed them: and that rocke was Christ. S. August. also of Christian children and other faythfull that neuer receiued the Sacrament writeth thus: *nulli est aliquatenus ambigendum, tunc vnumquemq; fidelium corporis sanguinisq; domini participem fieri quando in Baptismate efficitur membrum Christi. &c.* No man may in any wise doubt but that euery faythfull man is than made partaker of the body and bloud of Christ, whan in Baptisme he is made a member of Christ: and that he is not without the felowshyp of that bread, and of that cup, although before he eate of that bread, & drinke of that cup he depart this worlde, being in ỹ vnitye of Chris-

1. Cor. 10. 3.

August. de Symbolo fidei ad Catechumenos. Tom. 9

ſtes bodye for he is not made frustrate of the Communion and benefite of that Sacrament while he findeth that thing which is signified in the Sacrament.

The enemies of the crosse of Christ mightfully obiect: Onlesse ye eate the flesh of the sonne of man and drinke his bloud ye shall haue no lyfe in you. I aunswere if there be no other eating of Christes bodye whereby we shall liue, but onely fleshly eating with mouth, and teath: than what lyfe hath Abraham, Isaac, Iacob, Moses, Aaron and other holy Patriarches, & Prophets that were before the comming of Christ? what lyfe haue a great nũber of holy martyrs? what lyfe haue Christian Children that being baptised in the bloud of Christ depart this lyfe before they can receiue the Sacrament? Shall we say they haue no lyfe? Or shall we condemne them of euerlasting death? Or shall we thinke they shall neuer rise agayne? And shall we denye Gods election? S. August. speaking

kyng of our fathers sayth: *Visibile cibum (Manna) spiritualiter intellexerunt, spiritualiter esurierunt, spiritualiter gustauerunt*: They vnderstode Manna the visible meate spiritually: they hungred it spiritually: they tasted it spiritually. Augustin. in Ioh. Tract. 26. Tom. 9.

I aske the defenders of transubstantiation, what body Christ gaue: whether mortall or immortall. I reason thus: if he gaue his body: he gaue his mortall body, or his immortall body: But he gaue not his mortal body, neither his immortal body: Therfore he gaue not his body. I proue thus he gaue not his mortall body: *accumbebat mensæ*: for it sate at the table. He gaue not his immortall body: *nõ dum resurrexerat*: for it was not yet risen. Therfore he gaue not his body. Therfore it is a figuratiue speech.

I vrge their owne wordes agaynst them. By and by after they haue confessed that the bread is the body of Christ essentially, substantially and in deede: and the wyne his naturall blond: they adde *Sed inuisibiliter & in-* Aquinas

part.3. quæst.76. Lombardus senten. 4.distinc.10. *effabiliter & non vt in loco non qualitatiue aut quantitatiue:* But inuisibly, and vnspeakeably, and not as in a place, not in quãtitie or in qualitie. Note I pray you, how fitly these thynges agræ: how the one is subuerted by the other. For if the true, and naturall body of our Lord, which he toke of the virgin Mary, dead, buried, risen, & ascended into heauen (so they say) be present in the Sacrament: assuredly that same body must haue quantitie and qualitie, & must be contained in a place: except that body was not naturall: or els now beyng in glory, hath put away all truth of a body. The Angels testifie of the glorified body of Christ: *Surrexit nõ est hic, ecce locus vbi posuerunt eum:* He is risen, he is not here behold the place where they had put him. Christ him selfe sayth: behold my handes and my fæte, that it is euẽ I my selfe: handle me and sée, for a spirite hath not flesh and bones as ye sæ me haue. If this body haue not place, qualitie, & quantitie: it is not the substantiall, naturall

Marc.16.6.

Luc.24.39.

rall and true body of our Lord. Read S. August. *Epist. 57. ad Dardanum, Tom. 2.* Thus much concerning the Lordes Supper.

Also these men teach that we are not iustified by fayth onely. This doctrine is false: Therefore they breake the net.

They call vs Solifidiãs: We may call them Nullifidians.

I argue thus: the righteous man liueth, by his fayth: Therefore fayth iustifieth. Habac. 2. Rom. 1.

Abraham was iustified by fayth: Therfore other are iustified by fayth. Abrahã is the father of all beleuers. The antecedent is proued: Abraham beleued God and it was accompted to him for righteousnesse. Gen. 15. Rom. 4.

Abraham was iustified by fayth. 430. yeares before Moyses gaue the law: Therefore fayth iustifieth & not the law.

That thyng onely iustifieth, by which the holy Ghost is geuen: The holy Ghost is geuen by fayth, and not by the law: Therfore fayth iustifieth

and not the law. The first reason is proued by experience. The Galatiās receiued the holy Ghost by preaching of the Gospell: and so consequently by fayth. The examples in the Actes of the Apostles, of Cornelius and many others, and also the example of the Centurion proue the same. Fayth onely iustifieth Read. Rom. 1. 3. 4. and 9. chap.

Sola fides: Onely fayth was very well knowen and vsed of auncient Fathers long a goe, and the vse of the same hath bene in the Church since the tyme of the Apostles: By onely fayth, frœly, without workes: without the law. The tyme slœth away & therefore I will onely cote the authours and the places. Origen in his exposition vpon the Romanes chap. 3. hath *Sola fides*, fayth onely. S. Basill a mā of incomparable vertue and learnyng hath *Sola fides*, in his booke *de Humilitate*. Athanasius vpō the iij. chap. to the Romanes hath *Sola fides*. The eloquēt famous Doctour Chrisost. vpon the Ephesians the second

chap.

chapter *Serm.5. Sola fides*. And in his Sermon of fayth and the law *Sola fides*. S. Ambrose vpon the iij. iiij. v. vj. chap. to the Romanes *Sola fides*. S. Hierome vpon the foure and v. to the Romanes *Sola fides*, *Eusebius Lib. 3. cap. 27. Sola fides*.

To conclude S. August. albeit not in expresse termes as the other, yet in effect hath it asmuch: After discourse of the merites of Christ: of fayth in Christ: and of the miserable nakednesse of man: excellently he thus concludeth: *His igitur consyderatis pertractatisq;, pro viribus quas Dominus donare dignatur: colligimus non iustificari hominem præceptis bonæ vitæ, sed fide in Iesu Christo: hoc est non lege operum, sed lege fidei: non litera sed spiritu: non factorum meritis, sed gratuita gratia:* These thinges considered & debated, accordyng to the abilitie whiche God hath graciously geuen me: I conclude that man is not iustified by the preceptes & rules of good life, but by faith in Christ Iesus: That is not by the law of workes: but by ỹ law of fayth: not

August. Tom. 3. de spiritu & litera ad Marcellinum. 13. cap. in fine.

not by the letter, but by the spirite: not by merites and dædes, but by frē and mære grace.

The aduersarie obiecteth thus: It is impietie or wickednesse to add any thyng to the holy Scripture: for that it is written *Non addes aliquid neque minues*: Thou shalt not add any thing nor diminish: S. Paul sayth, if an angell frō heauen preach any otherwise, let him be accursed. And Irenæus geueth good counsaile: *De Deo est vtendum verbis Dei*: When we speake of God, we ought to vse the wordes of God. *Sola fide*: By fayth onely is not to be read in holy scripture any where not in Paul him self, out of whose 3. chap. of his Epistle to the Romanes it is alledged: Therfore to vse exclusiuely: *Iustificamur sola fide*: We are iustified by fayth onely, is impietie, and Luther hath depraued, and corrupted S. Paule.

Apoc. 22.

Gala. 1.

I aunswere it is a false kind of argumēt, settyng downe that thyng, for the cause whiche is not the cause in dæde. Albeit the word *Sola*, written

with

with iiij. letters be not extant in S. Paule: yet notwithstandyng wordes equiualent are there extãt, declaryng the same thyng, much more effectually & plainly. As for example: *Iustificamur gratis:* we are iustified frely: *Ipsius gratia:* by his grace: *Absq; operibus:* without workes: *Dei donũ est:* It is the gift of God: *per fidem:* By fayth. When S. Paule excludeth all maner workes: what els leaueth he but fayth alone?

They teach & maintaine Purgatory: Therfore they breake ỹ net. This word Purgatory is not in ỹ Bible; but the purgation and remissiõ of our sinnes, is made by the aboũdant mercy of God, Luc. 1. Mar. 2. Onely by Christ: So sayth S. Johñ: The bloud of Iesus Christ ỹ sonne of God, purgeth vs and maketh vs cleane frõ all our sinnes. So sayth S. Pat. 1. ¶. 26. Marc. 14. Luc. 22. Act. 13. Ephes. 1. Hebr. 1. 9. 10. Apoc. 1. &c. Swæte is that saying of S. Cyp. *Sanguis tuus Domine non quærit vltionem: sanguis tuus lauat crimina: peccata condonat:* 1. Io. 1. Cyp. de passione Christi.

Thy

Thy bloud O Lorde seketh no reuẽge: thy bloud washeth our sinnes, & pardonneth our trespasses.

The East Church of God whiche sometyme was as great & famous as ỹ Church of the Weast, notwithstãding they beleued in God & his Christ & knew there was both Hell & Heauẽ: yet of Purgatory they had no skil. In the late Councell begun at Ferrar by Pope Eugenius and cõtinued and ended at Florence *An.* 1439. Purgatorye was concluded and not before in any auncient Coũcell: Notwithstãding the enemies of ỹ crosse of Christ prẽtẽd that the same is of very great antiquity. Not much vnlyke are they to the olde Arcades, whoe sayd in cõmendation of their Antiquitye that they were a day or two elder then the Mone. It came from Virgil and Plato and other Heathen writers. If a man aske them where it is: Some of them say in Ireland: The Purgatory of Patrick: into the which (they say) they had once a key, and a valiant champion named noble

Nicho-

Nicholas, boldly and valiantly aduẽtured in, and there did sée wonders: Some of them say it is in Scicilie in the burning hill Ætna: And some of thẽ say: it is in the Iland Thile, which is also called Iseland. Syr Thomas More sayd & held for certaintie that in all Purgatory there is no water: no, not one drop: and that he would proue out of Zachar. 9. Doctour Fisher sometyme Bysshop of Rochester sayd: There is in Purgatory great store of water, & that he would proue by the Prophet Dauid. Psal. 65. Albertus sayd: The Executioners and Ministers of Purgatory be holy Angels: Syr Thomas More said: out of doubt they be no Angels but very deuils. So hãdsomely these dreames agrée together. It serueth wel for their purse & purpose, and is the most profitable monster that euer was whelped of the Babylonicall strumpet.

They maintaine frée will: Therfore they breake the net. This word frée will is not in all the holy Scripture, but is inuented by proude men:

which

which would set vp their owne righteousnesse, and put downe the righteousnesse of Christ. The free will of man is in fallyng, and not in rising. Christ onely is free: we are *Liberati gratia*, but not *Liberi natura*: freed by grace, but not free by nature: and so likewise *Iustificati gratia*, iustified by grace, & not iust by nature. S. Paule Galla. 5. 17. sayth the flesh lusteth contrary to the spirite and the spirite contrary to the flesh: these are contrary one to the other: so that ye can not doe what ye would. Where is then free will, We haue here still a clogge. Consider wel the seuenth chapter of the Epistle of S. Paule to the Romanes, from the fourteenth Verse, to the ende of the chapter: and you shalbe able to stop the mouthes of all free will men. His wordes are these: For we know that the law is spirituall: but I am carnall, sold vnder sin. For ỳ which I doe, I allow not: for what I would, that doe I not: but what I hate, that doe I. If I doe now that which I would not, I consent vnto the law

that

that it is good. Now then, it is not I that doe it: but sinne that dwelleth in me. For I know, that in me (that is to say in my flesshe) dwelleth no good thyng. For to will, is present with me: but I finde no meanes to performe that which is good. For the good that I would, doe I not: but the euill which I would not, that do I. And if I doe that I would not, then is it not I any longer that doth it, but sinne that dwelleth in me. I finde then by the law, that when I would do good, euill is present with me. For I delite in the lawe of God, after the inward man. But I see another law in my members, rebellyng agaynst the law of my mynde, and subduyng me vnto the law of sinne, which is in my members. O wretched man that I am: who shall deliuer me from the body of this death? I thanke God through Iesus Christ our Lord. So then, with the minde I my selfe serue the law of God: but with the flesshe, the law of sinne. We shall then be free, whē this mortalitie hath put on

immortalitie: and this corruption hath put on incorruption.

If any man will describe the will of man not regenerate: he may note it thus: In naturall actions he may doe somewhat, but not without the generall grace of God: In morall & ciuill actions lykewise he may doe somewhat, but not without the speciall grace of God: In spirituall matters, before he be borne agayne, and hath receiued light of the holy spirite, he can doe nothing at all. The tyme is spēt, euen in the entrye of my third part. I will be short. They inuocate creatures, *Ergo*: they breake the net. We must direct our prayers to God alone our heauēly father in the name of Jesus Christ. For it is writtē *Dominum Deum tuum adorato, eumq́, solum colito:* Thou shalt worship the Lord thy God, and him onely shalt thou serue. Albeit Christ is not here expressly mentioned: notwithstanding he is included: For the faythful praying to God, alwayes thinke vpon Christ. The publican prayed: God

Deut. 6. & 10. Math. 4.

be

be mercifull to me a sinner. He thought vpon Christ. &c. It is horrible (sayth D. Luther) to thinke vpon God without Christ: for that without Christ we haue no saluatiõ. He is our onely mediatour vnto ỳ father: therefore no Saint is our mediatour. Christ sayth: *Ego sum via, veritas, & vita, nemo venit ad Patrem, nisi per me:* I am the way, the truth, & the lyfe, no man cõmeth to the father but by me. Which wordes S. Augustine noting sayth: *Ambulare vis? Ego sum via. Falli non vis? Ego sum veritas. Mori non vis? Ego sum vita. Hoc dicit tibi Saluator tuus: Non est quò eas, nisi ad me: Non est quà eas, nisi per me:* Wilt thou walke? I am the way. Wilt thou not be deceiued? I am the truth. Wilt thou not dye? I am the lyfe. This sayth thy Sauiour vnto thée: there is no place whether thou mayest goe but to me: There is no way for thée to passe, but by me. No man knoweth the father but the son, and he to whome the son will reueale him. S. Paule sayth: There is one

Luc. 18.

Io. 14.

August. in Io. tract. 22. Tom. 9. in cap. 5.

1.Tim.2.5. God, and one mediatour betweene God and man, the man Iesus Christ.

Psal.50.15. The kingly Prophet Dauid sayth in the person of God: Call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me. The Esa.43.25. Prophet Esay sayth also in the persō of God: I, euen I am he onely that for mine owne sake doe away thyne offences, and forget thy sinnes, so that I will neuer thinke vpon them. The scripture plentifully, and strongly proueth this matter. What is more cleare, then the prayer which our Sauiour Christ hath taught vs? Our father which art in heauen, &c.

It is horrible idolatrye to inuocate any creature, whether dead or aliue. They are not gods: for there is one onely God who is to be inuocated: Therefore creatures ought not to be inuocated.

Creatures are not omnipotent, neither knowe they the hartes of mē: here is none excepted neither Mary, nor Peter, nor any creature elſe: Therfore they ought not to be inuocated, or prayed vnto.

Pray-

Prayer must be made with fayth:
But fayth onely must be reposed in God:

Therfore onely God is to be prayed vnto.

We haue no expresse commaundemēt, or example in holy scriptures concerning inuocation of creatures: Therefore it cannot be done with fayth and good conscience. God himselfe doth expressly prohibite it, and the prophets condemne it. It is a manifest marke and playne note of Antichrist. To beleue in other creatures beside Christ, is not to beleue in Christ:

But the Papistes beleue in other creatures beside Christ: *Ergo* they beliue not in Christ. The argument is sure, and the conclusion must nedes folow. I speake of a true and a right beliefe. These thinges Paule neuer planted: Apollo neuer watered: Christ neuer encreased. If holy Augustine were now aliue, & heard such wicked and blaspemous opinions: he would surely say vnto these men as

he once sayd to Iulianus: a Pelagian heretique with his sect: *Mira dicitis: noua dicitis: falsa dicitis. Mira stupemus: noua cauemus: falsa conuincimus:* Marueilous thinges you speake, new thinges you speake, false thinges you speake. Your marueilous thinges we are astonied at, your new sayings we will beware of, your false sayings we will conuince. The more you stirre, the faster you stick: the longer ye striue the weaker ye are: you cannot blind the Sunne beames: will ye nil ye the truth will conquere. There is no wisedome, there is no policie, there is no coũsaile against the Lord.

Aug. cõtra Iulian. Pelag. lib. 3. cap. 3. Tom. 7.

The truth of God will stand: banitye will fall of it selfe. Remember the counsaile of Gamaliel: fight not agaynst the spirite of God.

Act. 5.

Thus you se how the nette is brokẽ by corrupt doctrine: The same is also brokẽ by ill maners. Of the first you haue somewhat heard: Now a word touching the second. The same breakers of the nette: the shakers of the ship still breake the nette with

their

their ill manners. They shew intolerable disobedience in refusing to come to the Church: Some of them maintayne trayterous persons beyond the sea: and on this side the sea: and of these, some they make their Bailifes, some their stewardes: some their Caters: some their Scholemaisters: and some their seruaūts of chiefe trust to waite vpō my Lady. This I know. Some they suborne to vtter their dregges, by writinges and other lewd practises. They are not content to be euill themselues, but they indeuour also asmuch as in them lyeth to make other partakers of their euill. If you make diligēt search: you shall finde fat bulles of Basan of this company in Cathedrall Churches: dūme dogges, and hinderers, as farre as they dare of the Gospell of Christ Iesu. They are called *Pastores a pascendo:* Pastors of feeding: and feede not at all: and *Doctores a docendo:* Doctors of teaching, and teach not at all: as also *Mons a mouendo:* a hill hath his name of moving, and moueth not

at all. These truely are Caterpillers deuouring the swæte fruite of ỹ land. They should be serued aright if they were rewarded with Caterpillers. All these men thinke that they can walke vnespied, as though they had Gyges ring vpon their finger to goe inuisible by. *Non sic (impij,) non sic:* not so (honest men,) not so.

Now they are very bold: They are in their ruffe, and loke for a day: God I trust will mercyfully kæpe vs from that day: And yet I can not sæ if they had their purpose, but they shoulde fæle the smart of that day. They are weary of their welfare. The clemencie of our most clement Quæne Elizabeth, hath long tyme bin abused: Now it stãdeth her Maiestie vpõ, with weapõ of Justice to bridle insolencie. The dissease of cõtempt of lawes which now attacheth so many, can by no meanes be cured but by the medicine of correction. For all this we are not to iudge and condemne these men to the pit of Hell. Leaue iudgemẽt, and condemnation

to

to God. The right hand of God is mightful: he is able of stones: of hard & Idolatrous hearts to rayse vp children to Abraham: He is able to turne the great Turke, & the Cane of Cathai. Lord if it be thy will enlighten their dimme eyes with the influence of thy heauenly grace, that they may see the truth: open their vncircumcised eares, that they may heare the truth: mollifie their hard hearts, that they may loue and embrace the truth: that thou mayest be glorified: thy people edified: and Sathan confounded. 1.Cor.11.

A question is proposed: Why is 19.
the net broken? I aunswere: *Oportet hæreses esse*: There must be also heresies amõg you ỹ they whiche are approued amõg you might be knowen. Many are called, fewe are chosen. Math.20.
This place aunswereth an Argument of aduersaries agaynst the true Church.

In the true Church are no sectes:
But in your Church are sectes:
Ergo, your Church is not the true Church.

I aunſwere: *Oportet hæreſes eſſe:* There muſt be hereſies &c. Alſo they went from vs but they be not of vs. Furthermore tares are amõg wheat. Secondly I ſay this Argument is nought. Heretiques are among the elect: Sathan among the children of God. Goates among ſhepe. Tares among wheat: ill fiſhes among good: thornes among lilies: falſe brethren, falſe Chriſtiãs amõg true Chriſtiãs: veſſels of diſhonour, amõg veſſels of honour. *Ergo*, heretiques are no heretiques: Sathã is not Sathã: Goates are no goates: tares are no tares: and ſo of ỳ reſt. What wiſe kynde of reaſonyng is this? Are not hypocrites in the Church you know ỳ mã which was amõg the gheſtes at the mariage of the kynges ſonne: without a weddyng garmẽt: The mariage was furniſhed with gheſtes good and bad.

Take a Fore, tye him vp with a chayne and cheriſh him with bread & milke and howſoeuer you can whole vij. yeares, & if the chayne breake the Fore will get away & runne into the wood.

wood. A Fore wilbe a Fore. Many false Christians, two legged Fores now tyed with the chayne of gouernment, and fed with the swéetenesse of the land, outwardly shewe them selues conformable to lawes, loyall and obediēt subiectes. Such Prince such subiectes commōly for the tyme: But if the chayne of gouernemēt, and life of Quéene Elizabeth (whose life God long continue) should breake: vndoubtedly these Fores: these hipocrites would runne to Rome.

He that doth euill, let him do euill still: He which is filthy let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Apoc. 22. 11

Albeit Goates fēde with Sheepe: they shall not stand on the right hand with Sheepe. Albeit chaffe is threshed with wheat, it shall not be caried into the barne with wheat. Albeit ill fishes swimme with good fishes with in the net of our Lord: they shall not be put into vesselles with good fishes but cast away. Let no man forsake

the

the wheat of Christ for darnell sake: neither the flwer of Christ for chaffe sake: neither ý great house of Christ for vessells of dishonour: neither the net of Christ for ill fishes: neither the lillyes for thornes: neither true Christians for hipocrites: neither the children of God for Sathans sake.

Preasse vpō Christ with this godly people to heare the swēt, and comfortable word of God. Beleue it, loue it, doe it. Know the true Church: be of the true Church: continue in the true Churche: depart not with the Rauen out of the Arke. With Simon in the name of Christ, launche out into the dēpe, to make a draught: Euery man folow his vocation with inuocation: with prayer. So shall yē haue prosperous successe with Simon: so shall yē receiue the fruites of faythfull obedience: in this world peace, and quietnes of conscience: in the world to come such passing aboūdant ioy: such passing excellent blisse: as no eye can sē, no eare can heare, no tongue can tell, nor hart can

thinke,

thinke, purchased by Jesus Christ for all those which folow Simon in fayth full obedience: to whom with the Father and the holy Ghost be all prayse glory and dominion for euer and euer.

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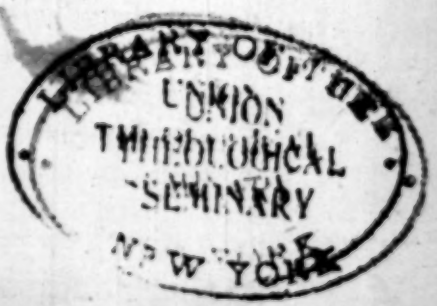
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